Record of Christian Work

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FORMER Chautauquans will be interested to know that the Chancellor, Bishop Vincent, who for the past two years has been resident in Switzerland in charge of the work of the Methodist Episcopal Church in Europe, will sail for the United States in July and spend August in his old work at Chautauqua.

UNDER Association News and Notes will be found a brief description of an undertaking in behalf of young men suffering from tuberculosis, which will appeal to all who read it. The plan is a practical one and will, we believe, under Mr. Danner's wise supervision, confer a great benefit on many a sufferer from this dread disease. We trust that a large number of our readers may be inclined to aid us in our effort to assist in this work.

"THE church would be quicker, if the church could see further", says Dr. Joseph Parker. Is this truth not equally applicable to the individual? So much Christian work is undertaken in human self-sufficiency. Nearsightedness is to-day as great a hindrance to Christians as in the days of the early Church when the apostle writes of certain ones that they are "blind and cannot see afar off." An absolute dependence on God for strength in doing His work and a vision that penetrates to the invisible things of God instead of being occupied with that which is temporal in organization prove a great blessing to many an earnest Christian worker. It is not surprising that some men break down under the tremendous burden of responsibility they carry. But God never intends His children to carry the burdens alone and never does He account His servants responsible for results. God reigns in His universe and He will eventually perfect His own work through His Church. God has promised to-day and to-morrow, and He has promised that on the third day things shall be perfected. Take Him at His word, rest in His love, knowing that the requisite resources are hidden in His power.

VERY gratifying reports have recently been received of a splendid evangelistic work being conducted by Mr. Merton Smith in Arizona. Mr. Smith has used tents for his meetings in many places, and in some of the large towns he has secured halls or theatres. Everywhere the attendance at the meetings has been large and many professions of conversion have resulted. It was in this field that Mr. Moody spent several months during his last year, and it was his earnest desire that a well-planned and protracted work, such as Mr. Smith is now carrying on, should be arranged for, and the success of the present effort is, we believe, in answer to his prayers and those of many earnest Christians in the West.

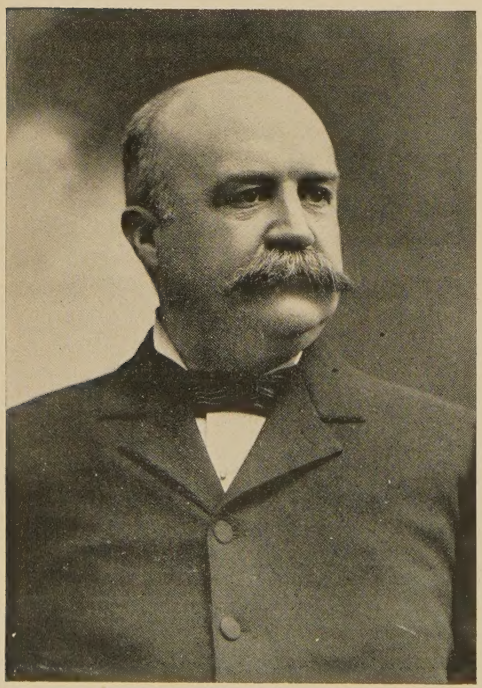
The time seems to be ready for a far-reaching work in the Southwest. The country is full of young men of ability and ambition, who have gone out from home to make their fortunes. In only too many cases they have been unable to resist temptations when no longer feeling the restraints of home. To such men the message of the gospel comes with power. Recognizing, as we must, how largely the future of our land depends upon the character and purpose of its youth, it is of the utmost importance that such a work as Mr. Smith has undertaken at his own charges, should be most generously supported and we shall be glad to

receive any funds for its continuance that our readers may be willing to send us.

IN February we expressed deep regret that the Broadway Tabernacle in New York City had been sold and a new church was to be built "up town." We have since received a number of criticisms of the editorial, also a copy of the "Broadway Tabernacle Tidings," giving the reasons which have led to this action. Some of the reasons assigned for moving are to our mind such as to strongly commend its present site, namely, its being at a junction of two large thoroughfares and, therefore, in a busy corner. The real difficulty, however, was the need of money. "The Tabernacle needed at least half a million dollars to put itself in shape where it could begin to do the work which a church on this corner ought to do," says the magazine referred to. "This amount was necessary to supply the plant, and another half million was needed for an endowment—and the money was not to be had. It was not to be gotten from those inside the church nor from those outside. . . . . In a sermon preached on the last Sunday of last January the pastor clearly outlined the needs of the church, and declared that, in his judgment, the time had arrived to decide, once for all, what the church was to do. The ideal thing, if it were only practicable, was, he thought and still thinks, to stay on this corner, in spite of all the dangers and noises, allowing the Tabernacle to stand in the center of a district given wholly to business, just as Trinity still stands at the head of Wall Street."

This statement, while it gives the reasons which seem to have made it necessary to leave the present site of Broadway Tabernacle, expresses the same regret that such action has had to be taken.

THE LATE GENERAL J. J. ESTEY.



In the sudden death of General J. J. Estey of Brattleboro, Vermont, on March 7, the Northfield Schools, in common with many other religious and philanthropic institutions, have suffered a deep bereavement. General Estey became associated with the Northfield Schools at their beginning and was active upon the boards of trustees of the schools, serving as treasurer of the Northfield Seminary from the very first.

A warm and intimate friend of Mr. Moody's, he always accorded his heartiest support in any undertaking, and was greatly interested in the convening of the Summer Conferences at Northfield, as well as in the educational work, to which he gave a large portion of his time.

General Estey was a type of the best American Christian business man. Engaged as he was in many and varied commercial transactions multiplied by his successful career as an organ

builder, he was not the man to allow these to dwarf his religious life. His influence was widely felt for all that was best in the political life of his state, and both in his home community and in the denomination to which he belonged he was ever an active worker. He was probably the foremost layman in the Baptist denomination in New England, and, as a member of the American Baptist Missionary Union, president of the Vermont Baptist State Convention, and president of the Baptist State Sunday School Association, his energy found numerous channels in which to show itself. He was also the founder and president of the Brattleboro Young Men's Christian Association.

In General Estey's death there has been made vacant an important place in the religious life of New England and not in his community alone will he be missed. The whole Baptist denomination of America will keenly feel his loss.

That strong, healthy Christian character, which endeared him to multitudes, will be a source of inspiration to many and his memory will be loved and respected by all who were privileged to know him.

TYPES OF TEMPTATION: SOME SCRIPTURE WARNINGS.

Rev. Handley C. G. Moule, D. D.

Let us open the Holy Book again, not now for records of Temptation, but for some divine messages about it. Such utterances abound in Scripture; we can only take some specimens from the store.

First let us consider some words of warning. We may then turn with more sense of need, and with more thanksgiving, to words of promise.

1. "Lead us not into temptation"; or, as the Revised Version prefers to read it, more literally, "Bring us not into temptation" (Matt. vi. 13; Luke xi. 4). Here is our dear Master's own direction to His disciples, "when they pray." Quite definitely, they are to ask their Father not to "bring them into temptation," into *peirasmos,* into the position where the Enemy may find the weak point fatally out.

It is clear what this prayer cannot mean. It cannot mean, absolutely, "never put us *to the test.*" There are in the Bible actual inspired prayers to the contrary; for example, Psalm xxvi. 2, "Examine me *(bachan),* O LORD, and prove me *(nasah):* try (refine) my reins and my heart"; and Psalm cxxxix. 23, "Search (explore) me, O God: try me *(bachan),* and know my thoughts, and see if there be any wicked way in me." Nor again can we think that the Lord bids us pray *absolutely* that we may never be so placed, in Providence, that the Enemy may be able to attempt our ruin. Manifestly, many of the noblest triumphs of grace have been won by such a placing, as when Satan was permitted to beset Job, and when to St. Paul was *"given"* (2 Cor. xii. 7) "a messenger of Satan, to buffet him"—for his highest ultimate good. It seems clear then that the practical import of the prayer must be somewhat thus: "Do not so deal with us that we shall find ourselves alone with the Tempter; graciously spare us temptations not 'common to man' (1 Cor. x. 13); and in all temptations which we must meet, guard us so by the power of Thy presence that though they may be *around us,* as circumstances, we shall not be *in them,* as in a deadly, mephitic air. Be Thou between them and us, and so, 'rescue us from the evil.' "

2. With this direction for prayer, given in our Master's calm, deliberate teaching, let us group His urgent cry to His disciples in Gethsemane: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. xxvi. 41; see Mark xiv. 38; Luke xxii. 40, 46). He was just then, in His own inmost mysterious struggle, experiencing the awful power of the Tempter, through His sinless human sensibilities. He was overcoming, by profound oneness of will with the Father. He bids His weak followers, for their very lives, pray never to stand alone face to face with the evil Power.

Alas, it was thus that Peter so soon found himself standing. From one point of view, in solemn chastening of his self-reliance, he was *"brought* into temptation," in Caiaphas' courtyard. From another, he himself *"entered* into it"—alone, and uncommanded.

Great is the guidance for our fears, our faith, our prayer, given us in these two utterances of the Lord. They come to just this: we are to be in mortal fear of our own strength, our own name, our own will, as against the assaults of evil. We are not to run to meet it in vain-glorious trust in our strong morality. We are to wait the Lord's leading, and then—to bury ourselves in "the secret of His presence."

3. "Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust, and enticed" (James i. 13, 14). Here St. James (who of course uses the word *peirazein)* has in view, unmistakably, the sort of temptation whose purpose is bad; the attempt upon the soul which seeks weak points in the man in order to capture and ruin him. In that sense of the word "temptation," the Holy One is as unable to tempt as He is incapable of temptation; for He is Love. He never, never for a moment, wills His creature's mortal hurt. Meantime St. James does not here bring in the personal agency of the Enemy who *does* will that awful hurt indeed. He fixes our thought upon another aspect of the matter, and an all-important one, namely, the work of our own personality when it yields to temptation. He would remind us that whatever may be Satan's part in the miserable process, he works not only upon us but through us. He attacks *our own* imagination, and sets it going with thoughts of "pleasing ill." He attacks *our own* will, and suggests its action in favor of the indulgence. And then, when the man is found alone "in temptation," the imagination and the will act in the achievement of a completed deed of sinning, just as truly as if there were no Devil at all. He has not created the sinfulness; he has but occasioned the sinning, which in itself is altogether our own act and our own guilt. Had we been "found in God," the Tempter would have been powerless. We should not have "entered into the temptation."

Before we leave this passage a word must be said on an important part of our subject. At first sight, St. James seems almost to identify temptation with sin. He speaks of a man "drawn away by his own lust" (his own craving), when *"he is tempted";* as if to be tempted and to be "drawn away" were really the same thing. To be sure he does mention "sin" definitely just below. But there, it would seem, he uses "sin" in its narrower sense, as a completed act of sinning, as distinguished from that inward motion towards it. Yet that inward motion is most surely *sinful* (see Prov. xxiv. 9). And this, I take it, is what St. James practically refers to by the word "tempted." He uses the word as a short expression for "yielding to temptation," a meaning which the context points to.

But, strictly speaking, we cannot be too careful to remember that temptation *may* be perfectly separated from sin. It was so with our blessed Lord. He felt the attraction of, for example,

food when He was famished. But never for a moment did that attraction affect His holy will, or draw Him a hair's-breadth from holy obedience to His Father.

So with the Christian, by the grace of God, temptation may come and leave no taint of sin. Only, the Christian will be very slow to say that it has been so with him in any given case. Only the Lord perfectly knows the heart. We sinners, while using His blessed power with hope and joy, and conscious how vast a difference it makes to our soul's state, must ever remember that we are imperfect receivers of perfect blessings. "He that judgeth us is the Lord," not we, even when we seem to "know nothing against ourselves" (1 Cor. iv. 4).

4. "They that will be (that desire to be, R. V.) rich, fall into temptation" (1 Tim vi. 9). These plain, stern words of warning are priceless in themselves, not least in an age like ours. The Bible never condemns property as if it were "a crime." It never says that actual wealth, an abundance of property, is sin. But it does uncompromisingly warn us that the quest of mere wealth as a life-aim is not according to God's will. So here, to "desire to be rich," to make a large income the goal and hope governing the efforts of life, and the spirit of those efforts, is to walk into, to fall into, temptation. It is the very opposite pole of conduct to that of obedience to the Lord's warning, "Pray that ye enter not into temptation." The heaping up of great incomes, whether for self or for the family, where there is not a distinct call of independent *duty* to do so (as there may be, for example, where an inherited position, with its great responsibilities, is in question), is not according to God's will.

But the precept goes further than its immediate subject. It points us to the deep danger that lies in all uncontrolled "desires to be" anything which is not a part of the will of God for us. Let us take heed. In the gratification of any, even the best and highest, tastes and pleasures, let us take heed. "Watch and pray, lest ye *enter in.*"

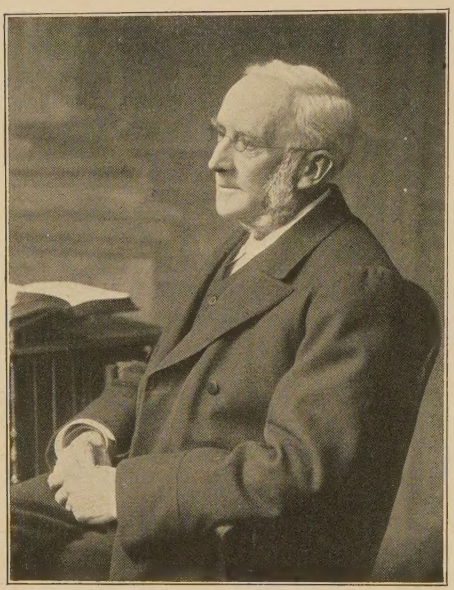
PROF. A. B. DAVIDSON, D. D., LL. D.

J. W. Walker.

The news that Dr. Davidson had died suddenly on the Sunday morning came like a blow to the students of New College, as they were gathering for classes on Monday, January 27. Each man felt as if a near and personal friend had been taken away. "The Rabbi," as we lovingly styled him, occupied a very warm corner in the hearts of us all. But it was not only our sense of personal loss which brought the tears to our eyes. We felt that a breach had been made in our college life which could never be filled, and that the Church had lost a scholar whose like could not easily be found. We loved him for himself and we had a profound reverence for his great attainments, his marvelous linguistic gifts, and his spiritual genius. With his death the chief adornment of our College has been stripped off. His presence and influence gave the place a distinction all its own.

It is difficult in words to account for the spell which he cast upon his students. It had to be known to be understood. This is certain that year after year the various classes passed through his hands and they were never the same afterwards. The Old Testament had become for them a new and living book, and "The Rabbi" was enshrined in their hearts as a most lovable personality and an unrivalled teacher. In many a manse his portrait hangs upon the study walls, but a more living picture is imprinted upon the minister's own heart.

His reputation, however, was not confined to students and former pupils. In the



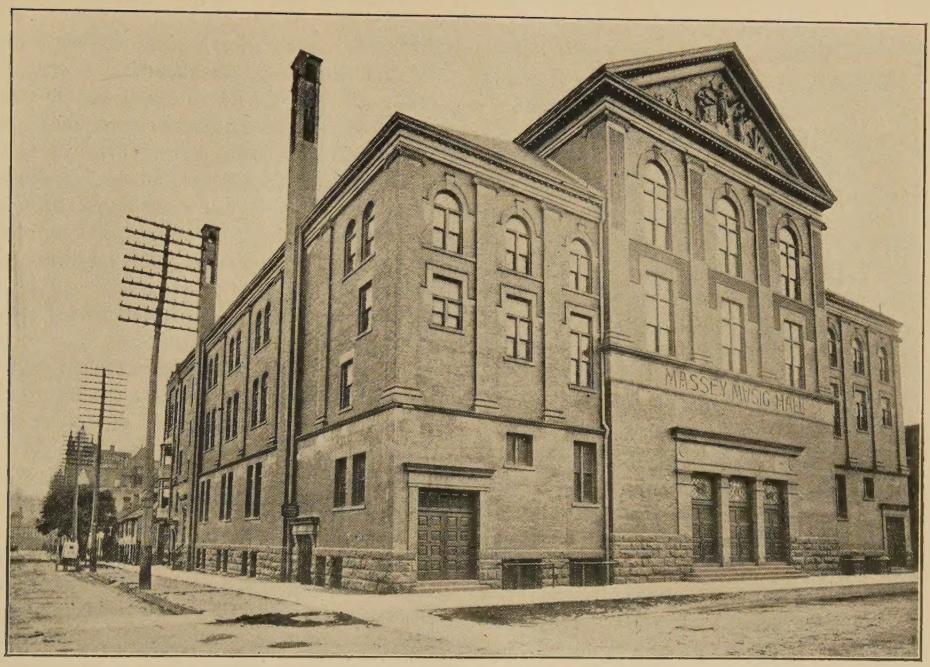
PROF. A. B. DAVIDSON.

world of criticism and letters he was well known, and his praises were in all the Church. Not that he has written much, but what he has written displays unrivalled historical insight, exact scholarship, exegetical acumen, and above all that literary grace and poetic appreciation of religious facts which belonged peculiarly to the Rabbi. The first work which brought him distinction was his Commentary on the first fourteen chapters of Job—a magnificent fragment which was the means of his being elevated to the chair of Hebrew and Old Testament Exegesis in New College at the early age of thirty-two. He has lately completed his work on "Job," writing a commentary on that book for the Cambridge Bible Series. In the same series he was responsible for Ezekiel, Nahum, Habakkuk and Zephaniah, while he contributed to another series a handbook on "Hebrews." Perhaps the work of which Dr. Davidson himself thought most is his "Introductory Grammar to the Hebrew Language," which has gone through seven or eight editions and is used not only in Scotland, but in England and the United States. "Hebrew Syntax," with many articles in magazines and dictionaries, would complete the list of his published works, a list too small to account for his great reputation.

No, the reason of that must be looked for in his lecture room. It was then only that the Rabbi was supremely himself, quietly setting forth his views and leavening the minds of his students. He was too gentle and unassuming to shine as a debater in the church courts, his modesty even moved him to decline the honors which come to most scholars—the Cunningham and Gifford Lectureships, the Moderatorship, etc.,—but in his professorial chair he was at his ease. Then he threw off that restraint which hampered him in public, delighting his students by his illuminating lectures on Old Testament epochs, doctrines and characters, by his incisive and witty criticisms of scholars who might differ from him, and by his lovable personality revealed in every word and action. Not that he was slack or easy with his classes; his wit could be very sharp at the expense of the sluggard.

His great effort was to give us a historical understanding, to open up before our eyes the vista of Old Testament history, in its development from lower conceptions of God to the deeply spiritual convictions of the prophets. He held that all along the prophetic ideals were the same, but as the times changed so did the details from which those ideals took their rise. As a cathedral, built many centuries ago, is still the same building now, although every stone in it has been changed and renewed, so does the great ideal of the Messianic Kingdom remain the same throughout Israel's history. It is only the details, the stones, which are changed; the general conception abides still.

Gone is the brightness on our College walls,
Our dark quadrangle wears a deeper gloom,
The dearest presence walks no more our halls,
The chair is vacant in "the Rabbi's" room.



THE STUDENT VOLUNTEER CONVENTION.

The Fourth International Convention of the Student Volunteer Movement for Foreign Missions is a thing of the past. Massey Hall no longer resounds to the martial strains of "The Son of God goes forth to war," the slow-moving notes of "Ein' feste Burg," and other missionary hymns sung by five thousand voices. The inspiring addresses are ended; the thrilling experiences and earnest appeals of the missionaries finished; the last note of the quartet's sweet melodies has died away; the two thousand nine hundred and fifty-five delegates have dispersed to their several spheres.

But it is only as an event that the Toronto Convention is over. The streams of influence which there took their rise, the fires of enthusiasm which there were kindled, are but just beginning. All countries are to feel the result of this gathering, —the homeland in the renewed zeal and earnest purpose of its young life; the foreign field in the impetus given to the cause of missions everywhere, an impetus which shall not stop until "the kingdoms of this world are become the kingdoms of our Lord and of his Christ."

The convention which lasted from February 26 to March 2 was held in the Massey Music Hall, the largest auditorium in Toronto. But though capable of accommodating five thousand people, from the first overflow meetings had to be held in the Metropolitan Methodist Church, and later, Cooke's Church as well was brought into requisition.

On each side of the platform, in the center of which were the speakers, a large number of chairs were reserved, principally for ministers and returned missionaries. Behind, between the Union Jack on the one side and the Stars and Stripes on the other, hung a large map of the world, while over all, in letters which could be read from every part of the hall, stretched the Volunteers' motto—The Evangelization of the World in This Generation.

Two general sessions under the presidency of Mr. John R. Mott, were held each day, the morning, from 9.30 to 12.30, the evening, from 8 to 10. The afternoons were given up to sectional conferences in local churches.

Wednesday Afternoon.

The preparatory meeting of the convention was held on Wednesday afternoon. After the singing of "All people that on earth do dwell" and "All hail the power of Jesus' name," prayer was offered by Dr. F. Howard Taylor of the China Inland Mission. Mr. Mott then read part of the second chapter of Philippians, and was followed by Mr. Speer, who gave a brief and inspiring address. He reminded those present that the Christian life was a constant striving after higher things, and went on to show how this was exemplified in the cases of Isaiah, David, Simon Peter, and Paul. It was Isaiah, undoubtedly the best man of his time, from whom the cry burst forth: "Woe is me! for I am undone; because I am a man of unclean lips." It was from David, as devoted and earnest a man as lived in his day, that the deepest cries of woe and need broke. It was Simon Peter who, by the shore of Gennesaret, exclaimed, "Depart from me, for I am a sinful man, O Lord!" And it was Paul, the writer of that wonderful epistle to the Philippians, from which a portion had just been read, who in that very epistle said, "I count not myself to have apprehended, but . . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." Mr. Speer then said that if those present hoped for anything from the convention just begun they must realize that every incoming meant an outgoing; that every larger hold of Christ upon them meant a relaxation of some lower grip upon them, basing his remark upon James' word, "Wherefore putting away . . . . receive." In order to "receive" there were four questions which all present should ask themselves.

1. Has Jesus Christ His right place with us—in our thoughts, in our wills, in our affections?

2. Are we right with God to-day? is His face turned towards us? do we want it turned towards us? It was in connection with this question that Mr. Speer told the following beautiful little incident:—

"I was awakened the other morning about four o'clock in my room, by a little voice just beside my bed in the dark, asking for a drink. I got the little lad a drink, and he lay quiet a moment, and then he said:—

"'Father, may I sing myself to sleep?'

"'Yes, little boy, go ahead.'

"But soon he got up so much enthusiasm that I told him he had better stop, or none of the rest of us could sleep. Then he was quiet awhile, but soon I heard his little voice again in the perfect stillness of the night:—

"'Father, have you got your face turned towards me?'

"'Yes, little boy,' and the darkness was as the light of day to him."

3. Are we right with one another?

4. Are we free—free from the sin that holds us when we would rise? free from all defilement, free from slavery, from fear, from all wrong, from all idolatry and wicked thing, free for the larger life and blessing of these days?

Then with a final appeal to put away all debarring things, and thus be where they could receive, Mr. Speer brought his address, the key-note of the whole convention, to a close.

Mrs. F. Howard Taylor of the China Inland Mission followed, speaking upon the spiritual possibilities of the Christian life. Referring to Jacob she reminded her hearers that it was not until he at God's command went back to Bethel, where he had vowed to build Him a house that God revealed Himself to him as "El Shaddai,—the Almighty."

And it was only as all present were in right relationship with God, got back as it were to their Bethel, that God would reveal Himself to them as the Almighty. Then tenderly urging one and all to claim the promises of God, to come into closer touch with Him, to be not only "free," but "full"—full to overflowing, because the work to be done in the world is so great, superhuman, indeed, apart from Jesus Christ, Mrs. Taylor concluded her address by saying that God is still El Shaddai and can transform lives now as completely as He transformed Jacob's of old.

Wednesday Evening.

The Wednesday evening meeting, after the reading of Scripture by Mr. Mott and prayer offered by Dr. Mabie, was devoted to addresses of welcome. Bishop Sweatman of Toronto, Principal Caven of Knox Theological College, and Dr. John Potts,

educational secretary of the Methodist Church of Canada, in turn voiced the greetings of the "city of churches." Mr. Mott, to whom as president of the movement and chairman of the convention, fell the duty of replying, began by saying that Toronto had proved the sincerity of her welcome to the Student Volunteers by the numbers present as well as by the open hospitality she was showing. Then speaking of the convention, Mr. Mott said that not only was it the largest student conference ever held in America, and indeed in the world, but it was a significant one, and for the following reasons:—

"It represented the coming Christian leadership of the United States and Canada; it illustrated the hold which Christianity had on the institutions of higher education, for no more convincing proof could be given of the grip of the Christian verities upon men than a willingness on their part to go to the ends of the world to propagate their faith. It made plain the fact that the intellectual life was not inconsistent with active spirituality and practical Christian movements. It embraced the leadership of the aggressive Christianity of the day, and of all the leading missionary organizations of the two countries represented. It was a mighty challenge to the anti-missionary spirit of indifference and unbelief which had cast a spell over the continent, especially owing to the terrible experiences of North China during the last two years. This convention would help to restore confidence in the entire church in North America. Finally, it accentuated the oneness of Christianity; over fifty divisions and branches of the Church of Christ were represented in it." Mr. Mott closed with a fererence to the wonderful possibilities and glorious future which lie before Great Britain and the United States if only they walk together in the bonds of Christian brotherhood.

After Mr. Mott came Dr. J. Ross Stevenson, vice-president of the Student Volunteer movement, the subject of his address being, "Why should the making of Jesus Christ known to all people be part of the life of every Christian?" Beginning by saying that "the goal of history was the redemption of the world," he pleaded for a personal interest in the work of universal evangelization. The church is a body, of which the head is Christ, and unless each individual member does his part the body is not performing its best work. While the church had not in the past been altogether idle, yet the triumphs she had won were due not to the many, but to the few, not to the body, but to the individual members. Every Christian had a gift from God which he held in trust, and to disobey his marching orders he must separate himself from Christ. If those persons present whose life plans were now being formed took up with enthusiasm the motto of the Movement, "the evangelization of the world in this generation" would be not only a confident hope, but a blessed reality.

Thursday Morning.

The early part of the morning session, after the usual opening hymns, and prayer by President Capen, was given over to the presentation by Mr. Mott of the Quadrennial Report (1898-1902) of the Executive Committee. which consists of John R. Mott and H. P. Andersen representing the College Department of the Young Men's Christian Association; J. Ross Stevenson the Theological Section, and W. Harley Smith the Medical College Section of the same organization; and Miss Pauline Root and Miss Bertha Condé representing the Student Young Women's Christian Association. Among the more important features were those telling something of the work accomplished.

The report concluded, Mr. Thomas Jayes, formerly a missionary on the west coast of Africa, now traveling secretary of the Student Volunteer Movement in the British Isles, spoke most encouragingly of the progress it is making there. He said that during the ten years of its existence in that country, about sixty per cent of the members had gone to the foreign field. A unique feature of the movement in Britain is the large proportion of medical students. Of its two thousand members, no less than three hundred and twenty-five men and one hundred and fifty-six women, a total of four hundred and eighty-one, belong to that body.

Bishop Thoburn of India followed with an address on "Spiritual Men Needed for Spiritual Work." After pointing out the

danger of the cultivation of the spiritual life being crowded out in this busy age, the speaker mentioned four of the various aspects which spiritual work assumes, and laid special emphasis upon the necessity for spiritual workers.

"First, only spiritual persons could lead an inquirer to Christ. Next, only spiritual persons could teach those who were babes in Christ. In the third place, only spiritual missionaries could develop those New Testament gifts which were needed to the development of every Christian church. Lastly, only spiritual men could raise up spiritual churches."

"Points to be Emphasized in Preparing for Missionary Service" was the subject allotted to Rev. George Scholl, D. D., corresponding secretary of the Missionary Society of the Lutheran Church. These were dealt with in the following order,—physical, mental and spiritual, and the necessity of a man or woman who is going to the foreign field being thoroughly equipped in all three departments, emphasized.

Rev. Prebendary Fox, honorary secretary of the Church of England Missionary Society, made the closing address of the session. Speaking first of the needful qualifications for service in the mission field, three, he said, were absolutely essential,—a missionary must be converted, called, and consecrated. Then deploring the lamentable deficiency of Scripture knowledge, even among Christians, he pleaded for a deeper study of and a more thorough acquaintance with God's Word, not only among those who are going to the front, but also among those who remain behind. In closing, the story of how Bishop Tucker of Uganda came to give up his profession as a painter and devote his life to missionary work was told, and a fervent appeal made to cultivate the habit of the presence of Jesus Christ as the secret of power.

Thursday Evening.

"The Unevangelized Millions" was the subject of Thursday evening's meeting, and upon it, after the reading of Rev. vii. 9-17 by the chairman, and prayer by Rev. John Fox, secretary of the American Bible Society, entered men who had seen years of service in India, Korea, Africa, and China, respectively, men full of enthusiasm, men who knew whereof they spoke.

Rev. C. A. R. Janvier of Allahabad, began his address by describing India as "a land of paradoxes." The mental alertness of the upper classes is balanced by the lethargy and deadness of the great mass of the people. This lethargy is due to three causes,—poverty, immorality, and the false philosophy of its two religions, Hindooism and Mohammedanism, both of which, though by different paths, eventuate in fatalism and the destruction of all sense of responsibility. To-day, however, this inertia is breaking up. There is a movement among all classes, especially amongst the Pariahs, or lowest caste. Now that religious teaching has been prohibited in the system of education afforded by Great Britain, if university students—among whom, by the way, there is an awakening—are to be reached, it must be through the efforts of the church; upon her lies the burden of saving India from materialism and agnosticism. In spite of what has been accomplished, the great mass of the people still remain untouched. If, as is the case, three million have been reached, there are yet two hundred and ninety-seven million in the darkness of heathenism. That in itself is a challenge to the church, whose opportunity for work in India has never before been so great.

Korea was represented by Dr. H. G. Underwood, for seventeen years a missionary in that land. Twenty years ago, Korea was still a hermit nation, every door being closed, and death the penalty to a foreigner of being found on its shores. But God had opened the doors. In answer to prayer, He had broken down not only the legal barriers, but the barriers in the hearts of the people, who have lost faith in their religion. There are to-day twenty thousand Christians in Korea, who support their own churches and schools. The three characteristics of the Christian church in that land are extreme activity, extreme generosity, and extreme faith. Dr. Underwood concluded by saying that in Korea, as in India and China, God is calling as never before.

Rev. Willis R. Hotchkiss of the Society of Friends spoke for the Dark Continent, in the eastern part of which he has spent four years. After describing the degradation of the people, and vividly portraying

some of the wild heathen orgies he had witnessed, the speaker went on to say that the love of God was broad enough to compass even the bestiality of African degradation. Africa now is waking up. She has not been dead, but sleeping, and the call to her help is being emphasized by the opening providences of God. Turning to the map of the world behind him, Mr. Hotchkiss remarked that Africa is in the shape of a huge interrogation point,—an interrogation point asking the American student *why* she remains the Dark Continent. Not always has Africa been dark; she was the home of Clement, Origen, Cyprian, Augustine, and others, but she failed to pass on her light, and God removed her candlestick out of her place. Again referring to the form of the African Continent, the speaker likened it to a gigantic ear, waiting for the gospel message, the only message which can transform the Dark Continent into the garden of the Lord. Then enumerating some of his African experiences,—thirty-two times ill with fever, four times attacked by lions, twice by rhinoceri, fourteen months without seeing a piece of bread, two months living on native beans and sour milk, eating everything from ants to rhinoceri,—Mr. Hotchkiss said he would gladly face them all again, if by so doing he could carry the gospel to some other tribe. The story of how, after two and one-half years, he succeeded in finding the native word for "Saviour" was perhaps the most impressive and touching incident of the evening. One night he went down, as he had done hundreds of times before, to listen to his men talking in their tents, hoping almost against hope that he might hear the long-sought-for word fall from their lips. He was about to turn away, once more foiled in his effort, when suddenly a man said, "I saved the master." Eagerly entering, he questioned, "You saved the master?" "Yes, sir." "Then you were his saviour." "Oh, I see now, I see now," said the man, "what it is you have been trying to tell us for so long! Jesus is our Saviour!" "Never," added Mr. Hotchkiss, "shall I forget the feeling of joy that was mine that night when from the lips of the native I learned the word that for two and one-half years I had been striving so hard to find." And few who were present that evening in Massey Hall will forget the earnest appeal contained in the short sentence with which the address concluded, "Treat Jesus Christ right!"

Next came "The Unevangelized Millions of China," on behalf of whom were two speakers, Drs. William S. Ament and F. Howard Taylor. The former, who has lived in North China for twenty years, said, "There are more weeping eyes, more sorrowing hearts, more people bowed down by grief, in Pekin, than in any other city of its size in the world." And as he went on to tell of the lumbering ox-cart bound on its gruesome early morning errand of gathering from the streets, ofttimes rescuing from the dogs, the dead bodies of little children, who, owing to Chinese superstition, if not destroyed, had been allowed by their parents to perish from neglect, and carrying them away to be burned, one could well believe that the statement was not without foundation. Dr. Ament drew a brighter picture, however, when he told of how the faithful native preacher, who stood by Horace Pitkin at Paoting-fu, refusing either to save himself or his family, with the exception of one son whom he suffered to escape in order that the name might not be blotted out altogether, had been led to Christ through a Testament given to his father by William C. Burns.

The mention of Mr. Pitkin's name brought to mind the nearly two hundred other missionaries who had perished in the late Boxer insurrection, and a most impressive few moments ensued when, in memory of these, five thousand voices were raised in the singing of "For all the saints who from their labors rest."

Dr. F. Howard Taylor, the last speaker of the evening, gave some interesting instances which had come under his own notice of the fidelity and self-sacrifice of native Christians. He told, among others, of a little church of one hundred members in the province of Honan, ninety-nine of whom laid down their lives for the faith, though promised immunity from death by the Boxers if they would recant.

Friday Morning.

"The Leading of the Church at Home to Rise Up and Realize her Responsibility for the Evangelization of the World" was the theme of Dr. E. E. Chivers of Brooklyn.

The chief point of his address was that the seeds of missionary work must be sown in the Sunday school. A missionary Sunday once a year, with a concert and special collection, is not enough. Thanks to the Woman's Christian Temperance Union, a temperance lesson once a quarter had been introduced into Sunday schools. Why not at least the same with missions? The time had come for Christian leaders to knock at the doors of the International Sunday School Boards, and demand that a regular graded course of instruction in missions be given in every Sabbath school.

"This instruction was supremely necessary to the youth of the land; first, because from it they would obtain the key-note of religion, and, second, because it would result in a symmetrical development of the characters of the young attendants at the Sunday school. This systematic instruction was also necessary for the sake of the church, for there could be nothing so effectual in staying the tides of unbelief, the present danger of the church, as a widespread quickening and reviving of the missionary spirit."

Dr. John W. Wood, corresponding secretary of the Protestant Episcopal Missionary Society, spoke on "The Printed Page as a Missionary Force." After remarking that the printed page is a great force both to the church at home and to the mission field abroad, and pointing, in support of his statement, to the fact that no less than twelve hundred million can to-day read God's Word in their own tongue, the speaker passed to the special bearing of his allotted theme upon the Student Volunteers. They must link the printed page to the inertia of the church at home, help the missionary boards to produce better and more attractive missionary literature, buy and make known every new missionary leaflet as issued, make suggestions to the officials as to what the public needs, and subscribe to the missionary magazine of their denomination. With a few statistics showing the small circulation of the denominational missionary magazines as compared with the number of communicants in each denomination, Mr. Wood brought his address to a close.

To the Rev. Harlan P. Beach, as educational secretary of the Volunteer Movement, was assigned the topic "The Place in Colleges and Theological Seminaries of the Study of the Extension of Christ's Kingdom." Mr. Beach began by enumerating the aims of the ideal college and theological seminary. The former has in view—(1) the extension of helpful knowledge, (2) the development of the mind, (3) the upbuilding of noble character, (4) the impartation of vision, and (5) the aiding of students in the formation of conviction as to their life investment. The ideal theological seminary has in view, besides these five, a deeper knowledge of God, teaching concerning the foundation and extension of His kingdom, the knowledge of an unconverted world, a revelation of the vast need of the world and of the means of ministering to it. Arguing for the introduction of a regular course of missions in colleges and theological seminaries, the speaker told how, when at Yale, his class had spent three days in studying "the development of animalculæ which infest the alimentary canal of an angle worm," while in all his four years' course, he "had never even been told of the animal man in Africa, the animal woman in China, or the animal child in India." After showing that no less than thirty thousand two hundred and eight students in two hundred and ninety-seven colleges and universities, sixty theological seminaries, thirty medical, and seventy-two other institutions, were now studying missions, Mr. Beach concluded with the hope that the outcome of this convention would be the opening of new fields in the college and theological seminary.

"The Pastor as an Educational Missionary Force" was dealt with in turn by Rev. Drs. Junius W. Millard of Baltimore, Egbert Watson Smith of Greensboro, N. C., and Elmore Harris of Toronto. Speaking first of the comparatively small amount given by the Christian church to missions, Mr. Millard said that out of nearly nineteen thousand churches represented in the Southern Conference last year, three thousand six hundred and forty-seven gave $2 a year to Home Missions, and five hundred more to Foreign Missions. Then passing on to what the church has accomplished in the way of conversions, he pointed out that a hundred years ago her debt to Christ was one hundred million immortal souls; of

these, she has paid five million, and congratulates herself on the great things she has done! And who is to blame for all this? Not God, not the Son, not the Holy Spirit, not the people who are sheep without a shepherd, but the pastor. Upon him lies the responsibility of awakening the church to her duty. And it is to be done through preaching; not lecturing, not moral essays, but preaching, the preaching of the Word. This is God's method of advancing His kingdom, and nothing else will arouse the church to her responsibility. The threefold duty of the pastor with regard to missions is the finding of men, of money, and of making a missionary atmosphere in the church at home.

Rev. Egbert W. Smith said the true missionary pastor is not satisfied with merely a missionary society in his church. He should set every member to work. His motto should be, "Let no man escape." And in order to do this, the sub-division of the church into small and compact bodies was suggested, men working with men, women with women, and children with children. The speaker then cited two or three cases of churches he had known whose donations to the mission field had largely increased through their having some special aim, and each member determining to do his best to attain it. There is no danger of spirituality degenerating into mere machinery so long as the pastor makes it prominent that all mission work centers in Jesus Christ.

Rev. Elmore Harris, who dealt with his subject chiefly from the viewpoint of the pastor as a personal example of the missionary spirit, said that he should be an example—(1) of prayer for missions, (2) of liberality toward missions, (3) in conversation about missions, (4) in seeking fellowship with members of other communities, and (5) of evangelism in his own community. How can he expect young men and young women to evangelize the heathen abroad, if he is not evangelizing at home? The enduement of the pastor for this great work is the filling of the Spirit for power, and the conditions of receiving this filling are,—a pure motive, ardent prayer, absolute surrender, appropriating faith, and abiding fellowship.

In closing, Bishop Thoburn, speaking out of his forty years' experience in the mission field, on "The Universal Missionary," gave a few general rules, which, no matter what part of the world they might go to, all candidates for mission work would do well to follow. First, represent Christ; let the Great Missionary, and Him alone, be your life model; second, preach Christ; third, do not ridicule the religious practices of the people you go to; fourth, always go as a witness of Jesus Christ; fifth, love the people.

Friday Evening.

That something unusual was to form part of Friday evening's program, the grouping of tables surrounded by secretaries in the center of the platform abundantly testified, as also the presence in the chair of the vice-president of the Student Volunteer Movement.

The first address of the evening was given by Mr. Mott, whose theme was "The Need of a Forward Evangelistic Movement in the Non-Christian World," and surely none was in better position to speak on that subject than the man who has just returned from a tour in China, Japan, and India, where God has honored him by permitting him to reap a harvest of souls, and who with his own eyes has seen the great

Mr. John R. Mott.

awakening that is going on to-day among the student body of each of these countries. He began by saying that although a review of the past gives cause for encouragement, yet the work so far accomplished is but a drop in the ocean. The time has now come for a great progressive movement when the forces of the Lord must in the strength of their Captain go in to possess the land. The reasons assigned for this great forward march were—(1) the great awakening in Asia, (2) the onslaught of evil in non-Christian worlds, (3) the spirit of criticism and unbelief in the church at home, (4) the incomparable importance of the work of winning men to Jesus Christ, (5) the need for testimony and witness-bearing to the Lord, and (6) the urgency of the task. "How to promote this great spiritual movement" was the next question asked and answered. First, the need must be realized; second, the leaders in the work of Christ must so desire this end that it grips them; third, wise plans and a statesmanlike organization are necessary; fourth, Christians must be mightily awakened; fifth, the indispensableness of prayer must be recognized; and sixth, the Holy Spirit looked to as the great Worker.

Immediately after the conclusion of Mr. Mott's address, which he brought to a finish by stating that the annual income of the Student Volunteer Movement needed to be raised from $16,000 to $20,000, in order that four more traveling secretaries might be engaged to visit among the colleges and awaken an interest in missions, one hundred ushers, who had been furnished with the necessary pledge cards, passed them quietly and rapidly among the great audience. Before twenty minutes had elapsed, these were returned to the platform bearing promises of an annual payment for four years of sums varying from $.50 to $2,000,—a total of $13,808.75 per year. (The collection made at the same time in the overflow meeting at the Metropolitan Church brought the sum up to $15,000 annually, or $60,000 for four years.)

The second and last address of the evening was given by Bishop Galloway of Mississippi. By special request, it was a repetition of the one, "Lessons from Master Missionaries," delivered at the great Southern missionary conference held last spring

METROPOLITAN CHURCH.

in New Orleans. The speaker began by emphasizing the great importance of the character of the messenger, remarking that he largely affects, if he does not determine, the power of his message. And not only is this true at home, but still more in heathen lands, where the missionary is more constantly and critically studied than the gospel he preaches. Christianity is the religion of a Person; its history is the story of a Person, and its apostles the revealers of a Person. What is needed, therefore, to win men to Christ is not so much Christianity as Christians.

He said that the story of the pioneers of the mission work was not the gospel of the mission, but the gospel of the missionaries, not the faith of the saints, but the faith shown by the saints, and brought his address to a close by a brief review of the lives of several of the earlier "Master Missionaries," whose characters had told so largely on the people to whom they went with the gospel message, among others, David Brainerd, William Carey, Alexander Duff, Adoniram Judson, Melville Fox,

Robert Moffatt, Henry Martyn, and David Livingstone.

SATURDAY MORNING.

"The Use of Money as a Factor in the Great Work of the Church" was the general topic of the Saturday morning session.

The first address was delivered by the Hon. S. B. Capen, president of the American Board, who spoke on "The Necessity of Making the Financial Plans of the Church Commensurate with the Magnitude of the Task of the World's Evangelization." The speaker began by arraigning the Christian church for her niggardliness with regard to the support of missions, both domestic and foreign. She had plenty of money to spend on her business, her amusements, her luxuries, and her scientific investigations and discoveries, but very little to give to the extension of Christ's kingdom. If the church at home is to be saved from dry rot, she must be more liberal. If, too, Asia is to be delivered from falling into the hands of Russia, England and America must stand together, for Russia, the foe of Protestantism, is determined to get control of that continent. Let the Christians of the United States and Great Britain at once set to work to build churches, schools, and hospitals in Asia, and thus, from a religious point of view, preempt the territory. Such preemption would put the political development right, for a Christian nation cannot be held in serfdom. The Isthmian Canal, soon to be a reality, will bring the United States and Asia into close relationship with each other. But commerce without Christ is a curse. It means firearms, the slave trade, and rum. If Christian America would have the missionary, and not the commercial traveler, as her herald, let her send her best men to the front, and stand behind them with her prayers and money.

The theme of Dr. John F. Goucher of Baltimore was "The Financial Coöperation of Both Rich and Poor Indispensable." He began by saying that "the world's conventional estimate of men was according to the amount of money it was supposed they could command; the absolute standard which God applied, and which determined character, was men's relation to money as slave or master. Dr. Goucher pointed out that while some men of means had shown appreciation of their duties, the aggregate givings were made up of small contributions. It was exceptional to find a large regular contribution for foreign missions." With an earnest plea for systematic, proportionate giving, the address was brought to a close.

"The Financial Support of Missionaries by Young People" was the subject assigned to Mr. S. Earl Taylor, organizing secretary of the Methodist Episcopal Church. Having recently visited Great Britain and some of her colonies, he had found everywhere the same martial spirit. One and all were giving of their men and money to aid the struggle between the Briton and Boer. The nation was on a war footing. But the church, though engaged in the mightiest struggle the world has ever seen,—the struggle with heathenism,—appears to be on a peace footing. Instead of grappling with her foe and using her opportunity, she is trifling with her great commission. In support of his assertion that the church is keeping back her resources, Mr. Taylor stated that 12,362 churches in the United States do not give one cent to missions. Of this number, 2,000 are Congregational, 5,000 Baptist, 2,500 Protestant Episcopal, and 2,762 Presbyterian. With a plea for the formation of systematic habits of giving among the young, a grace in which the church of this generation is sadly deficient, the address closed.

Rev. C. E. Bradt of Wichita, Kansas, told how six years ago the First Presbyterian Church in that city was in a state of hopeless bankruptcy. Determining, however, at all costs to carry out the Master's great commission to preach the gospel to every creature, she gave to the cause of missions until she became rich. To-day, her debt wiped out and everything flourishing at home, she supports three missionaries in the foreign field, and about thirty native pastors and assistants.

"How One Thousand Missionaries are Supported," namely, by individual churches, was the ground upon which Mr. Luther D. Wishard made his appeal for yet other churches to "go and do likewise." Every church should have a supplementary parish in a heathen country, and feel itself as responsible for the support of its foreign as for its home church.

The last speaker of the session was the Rev. Prebendary Fox, who said "that the reason why the financial problem, which should be the easiest is the hardest to grapple with, is the ineradicated selfishness of professing Christians. There are thousands who will trust Christ with the salvation of their souls who will not trust Him with the key of their cash box. We need a larger motive and a truer sense of proportion, and until we get down to the principle that all the margin over our living belongs to God, we shall not touch the root of the matter."

SATURDAY EVENING.

Saturday evening's subject, "The Wonderful Challenge Presented to the Christians of This Generation," was divided between Prebendary Fox and Mr. Speer, the former of whom dealt with it from the standpoint of "The Open Door of the Non-Christian World," while to Mr. Speer fell "The Abounding Resources of the Christian Church."

Mr. Fox began by drawing attention to the aggressiveness of Islam, which is threatening to sweep down the coasts of Africa and swallow up their degraded religions. The Mohammedan university in Cairo is larger than any Christian university in the world and drawing its students from a much vaster area. The speaker believed Islam to be the outcome of a degraded Christianity, a Christianity which had become only a varnished heathenism, and that it was out of Mohammed's desire to bring back the worship of the one true God that Mohammedanism had grown. The Church of Christ, therefore, owes it to Islam to teach them Christianity. Mr. Fox then went on to speak of the several challenges from China, Japan, India and Africa. It was not the presence of missionaries in China that had brought about the Boxer uprising, but their absence; if we had sent out our missionaries in battalions instead of handfuls it would never have taken place, just as the Indian mutiny had never occurred if India had been evangelized. Japan is in the throes of a crisis, and if help is to be given it must be now. In caste-ridden India ninety-seven per cent of the people live in villages, and not one in two hundred in rural India has ever heard the gospel. Africa is calling, too. When Bishop Tucker first went to Uganda ten years ago, he found a revival taking place among the missionaries. Now the three hundred native Christians have become thirty thousand, the one church has grown to seven hundred, the twenty evangelists have multiplied into two hundred, and instead of one Christian country—Boganda—there are six or seven. After telling the story of how slavery was abolished in Uganda, viz., by the moral force of Jesus Christ working on regenerated hearts, Mr. Fox brought his address to a close.

"The history of the world is the story of the widening sovereignty of man" were the words with which Mr. Speer began his marvelous oration. And this was proved by the increasing power which God has put into hands of Christian nations. Remarking next that nine-tenths of the missionary work of the world is being done by four great world-powers, Germany, Great Britain, Canada and the United States, Mr. Speer went on to deal, first, with their financial resources. He showed by a series of statistics how little, considering her enormous wealth, the Church of Christ in these countries is doing for her Lord. And not alone in money is she rich. Her wealth of life, young life especially, and her abundant resources in agency, instrumentality, equipment were next touched

MR. ROBERT E. SPEER.

upon. But all these—money, life, machinery, moral resources, too, great as they are—are nothing compared with her spiritual resources. She has God with her, she has prayer, she has sacrifice, she has the Holy Spirit. But she has "not yet begun to test the power of Christ. When the Church of Christ wakes up to a realization of her illimitable resources and uses them for the glory of God she will become a force that will shake the world."

Sunday Morning.

At both the Sunday meetings, delegates and visitors from a distance only were admitted, in order that the regular church services of the city might in no way be interfered with.

In the morning Dr. Baldwin, bishop of Huron, and a member of the advisory committee of the Student Volunteer Movement, preached from the words, "Jesus Christ the same yesterday, and to-day, and forever." Referring to the thought that had been given such a prominent place throughout the convention, namely, the present readiness of the heathen world to hear of Christ constituting the great call of the church to advance, the Bishop said that the unchangeableness of Jesus Christ was the ground of the church's confidence. He is the same in all ages. Confident in the unchangeableness of His Godhead, of His Kingship, His manhood, His love, His priesthood, His intercession, the early church had possessed the then known world for her Lord. The church of to-day has the same ground of assurance. Let her then, confident in the unchangeable Christ, go forward to win the world for Him.

Mrs. F. Howard Taylor followed with an earnest, searching message, a message not easily reported, but one that went home to every heart and conscience present, and went to stay. Telling something of her personal experience, of what it cost her to leave home and friends in response to Christ's call to China, yet of the unspeakable joy that fellowship in suffering with Him entails, she ended with an urgent appeal to all present—so soon to be widely separated—to seek the best things, the things which Christ sought. Therein alone lies life's true blessedness.

Sunday Evening.

The first address of the closing session of the convention was made by Mr. Mott, his theme being "The Importance of Prayer in Missions." He spoke first of the close connection between prayer and missions,—a connection as inseparable as that between prayer and works, and then proceeded to give several illustrations of definite answers to prayer with regard to the mission field. The strength of missions lies not in numbers, nor in giving, nor in experience, nor in ability, but in the Spirit; "not by might, nor by power, but by my spirit, saith the Lord of hosts." And not only should the missionaries be prayed for, but the native Christians as well.

Mr. C. C. Michener then announced some facts concerning the convention: Delegates present from 22 countries. Colleges represented, 357; registered student delegates, 1,668; registered faculty delegates, 121. Medical colleges represented, 51; student delegates, 151; faculty delegates, 26. Theological seminaries represented, 57; student delegates, 478; faculty delegates, 65. Total number of institutions represented, 465; students, 2,296; professors, 212. Members and secretaries of Executive Committtee of the Student Volunteer Movement, 13; secretaries of Foreign Boards and Missionary Societies, 82; speakers not otherwise classified, 5; editors, 28; returned missionaries, 107; secretaries of Y. M. C. A., 70; secretaries of Y. W. C. A., 28; representatives of Young People's Societies, 15; graduated volunteers, 42; not classified, 57. Total attendance of registered delegates, 2,955.

Dr. J. Ross Stevenson followed with appropriate words of appreciation of the hospitality Toronto had so generously extended to the convention. The entertainment of nearly three thousand persons was no easy task, and few cities on the continent would have been equal to it. It was his hope that to the people of Toronto, as well as to its visitors, this convention would bring great blessing, would stimulate Christian work in the city, and create a deeper interest in the extension of Christ's kingdom in the "regions beyond."

Mr. S. J. Moore, a member of the local committee of arrangements, replying on behalf of the people of Toronto, said that

they had already abundantly realized the truth of its being "more blessed to give than to receive." As proof of it, he stated that the church to which he belonged was about to support one, if not two, missionaries in the foreign field, and he believed the same would be true of scores of other churches in the city.

Next came short addresses from Messrs. A. B. Williams and Cotton, traveling secretaries of the Student Volunteer Movement, on the influence of that organization in colleges and the deep need of more entire consecration. These were followed by Mr. Beaver, who spoke on "After-Convention Temptations."

Mr. Mott then read several cablegrams which had been received from various parts of the world, among others, from Sweden, Norway, Germany, India, China, and Japan. The one from Calcutta read: "Fields white; time short; send volunteers full of faith and power." That from Shanghai: "North China calls; fill up the gaps; victory ahead." While from Tokyo came the cheering words, "Christ conquering Japan."

Mr. Jayes, special delegate from the British Isles, Mrs. Plumptre of Toronto, and Prebendary Fox, each delivered a short farewell message. The first, who spoke especially to those who were not yet volunteers, urged them to find out the Lord's will concerning them, and come to a definite decision as to the best use of their lives. Mrs. Plumptre emphasized the great need and power of prayer, while Mr. Fox dwelt principally on the responsibility entailed by opportunity, "I can—I must."

The beautiful old hymn, "Eternal Father, strong to save," was next sung for any missionaries who might at that time be on their homeward or outward journey, and Mr. L. D. Wishard, special representative of the Forward Movement of the American Board, prayed for all missionaries, whether on sea or land.

Dr. Howard A. Bridgman of the Congregationalist, speaking on behalf of the editors present, urged one and all to go back to their desks with renewed zeal, and with a strong determination to do all in their power to advance the cause of Christ through the instrumentality of the press.

The missionary societies were represented by Dr. Daniels of the American Board, while Bishop Thoburn, as the veteran missionary, spoke for his fellow laborers in the field. He said that the chief problem of missionary work is financial, that it is the lack of funds which is keeping back many a volunteer, and repeated his assertion that if every member of the churches represented at the convention would give $1 a year, in ten years they could have ten million Christians in the non-Christian world.

At this point, Mr. Mott announced that a Toronto church had that evening decided to support a missionary in the foreign field, probably a Toronto volunteer.

The chairman here called upon all volunteers who expected to start for their sphere of labor during the next twelve months to stand, and in a sentence state their field of labor, if assigned, and their reason for going. About one hundred and twenty-five arose, and such words as the following were heard: "China, because of the need;" "India, because God has called me there;" "Japan, because of the open door;" "Wherever He wants me;" "Korea, because I believe it is the best investment of my life." After a few moments of silent prayer, the quartet sang, "Speed away, speed away, on your errand of light," and Mrs. F. Howard Taylor commended them to God.

The closing address of the convention was made by Mr. Speer, who, speaking from the two words of Christ to His disciples, "Ye also shall be witnesses to me, because ye have been with me," and "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," made a most powerful and earnest appeal for a deeper spiritual life.

A further waiting upon God in silent prayer, one more song from the quartet, the benediction, and the chairman said, "I pronounce the Fourth Student Volunteer Convention adjourned."

The Sectional Conferences.

Thursday afternoon was devoted to simultaneous conferences on the great mission fields of the world, among others India, China, Japan, Africa, South America and the Turkish Empire. Missions to the Jews were also included. Friday afternoon twenty-nine denominational conferences

were held, while Saturday was reserved for the consideration of different phases of work on the mission field, such as literary, educational, evangelistic and medical, of professors and instructors and of editors of religious and missionary periodicals. On Sunday afternoon five special meetings were held, three for the people of Toronto and one each for the men and women delegates.

CONVENTION NUGGETS.

Every incoming means an outgoing.—*Robert E. Speer.*

Our spiritual possibilities are measured by our spiritual resources, and our spiritual resources are measured by the limitless resources of the infinite God.—*Mrs. F. Howard Taylor.*

The Bible is a missionary book from first to last.—*Dr. E. E. Chivers.*

In not praying for missionaries we reduce their power.—*John R. Mott.*

A stay-at-home Christianity is no Christianity at all.—*Rev. J. Ross Stevenson.*

Every minister of Christ ought to be a personal worker.—*Rev. Elmore Harris.*

The Ecumenical Conference was historic; this is prophetic.—*Dr. John Potts.*

The duty of the hour is advance.—*Harlan P. Beach.*

The character of the messenger largely affects, if it does not determine, the power of his message.—*Bishop Galloway.*

The work of winning men to Jesus Christ is incomparably the most important we have to do.—*John R. Mott.*

Preaching is God's method of advancing His kingdom.—*Rev. J. W. Millard.*

Jesus Christ is God's response to the world's need.—*Dr. E. E. Chivers.*

The world knows nothing about God except what Christ revealed, and the world can never know about Christ except through His followers.—*Bishop Thoburn.*

All the obstacles in the way of missionary progress have been surveyed and shall be surmounted.—*Dr. John Potts.*

Every forward movement is traceable to the hidden places.—*John R. Mott.*

It is not prayer, but the lack of it that distorts the plans of God.—*Robert E. Speer.*

Doctrine must be transmuted into life before it can have much power in the world.—*Bishop Galloway.*

What India needs is not Christianity, but Christians.—*Bishop Galloway.*

I am an optimist because I believe in the promises of God.—*Rev. C. A. R. Janvier.*

If you believe in Jesus Christ you must believe in missions, and if you do not believe in missions you cannot believe in Jesus Christ, for He came on a mission which is being carried on to-day.—*Mr. Thomas Jays.*

The battle to-day is between naturalism and supernaturalism.—*Dr. E. E. Chivers.*

The pastor is the missionary middle-man.—*Rev. J. W. Millard.*

There were no "buts" in Paul's life; his hindrances constituted his opportunities—"I will tarry at Ephesus until Pentecost, for a great door and effectual is opened unto me, *and* there are many adversaries."—*Robert E. Speer.*

Early consecration means unspeakable enrichment for the church of Jesus Christ. *Dr. E. E. Chivers.*

The source and vitality of every great movement is prayer.—*John R. Mott.*

Missions inhere in Christianity, and are of its very genius and substance.—*Dr. E. E. Chivers.*

History is only the unfolding of God's perfect and irresistible will.—*Robert E. Speer.*

Christianity has yet to see its golden age; its best time is coming.—*Dr. John Potts.*

A missionary sent out to a foreign country is more studied than the gospel he preaches.—*Bishop Galloway.*

Christianity is essentially a missionary religion.—*Dr. E. E. Chivers.*

Islam is the hardest missionary problem in the world.—*Robert E. Speer.*

The world's benevolences are supported by organized poverty.—*Dr. John F. Goucher.*

CHRISTIAN ENDEAVOR TOPICS.

Ida Q. Moulton.

GROWING IN GRACE.

(April 6, 2 Peter iii. 17, 18; 1 Peter ii. 1, 2; Ephesians iv. 12-15.)

The story is told of a young girl whose wonderful grace and beauty of character charmed all who saw her. People wondered at her grace and gentleness. One day while she was very ill she permitted a friend to open a locket which she had always worn upon her neck, but which no one had ever seen. In it were these words, "Whom having not seen I love." This was the secret of her growth in grace. She communed so much with Christ and read His letters so often that she had grown like Him. The same result will follow in our lives if He abides *with* us and His Word abides *in* us.

* * * * *

No plant could come to fruition if it had naught but sunshine to feed upon. Earth's rains are as necessary as Heaven's sunlight. No soul could grow "into the measure of the stature of the fullness of Christ," without the weight of the cross. Earth's crosses are as necessary as Heaven's blessings. How often we fume and fret because our cross is so much heavier than others'! Loving heart, learn the secret of carrying your cross gracefully. You are carrying precious blessings which will sometime not only enrich and beautify your own life, but the lives of those around you. Father, help us to make our crosses stepping stones of grace, for ourselves and others, up to Thee!

* * * * *

Said a quaint old man in a prayer meeting: "Musicians say they hate their finger exercises but they have to learn 'em if they ever expect to play decent. Now ain't there finger exercises in life? Lots of things that don't just suit us and we don't want to do 'em? But they are a means to grace. An' if we don't practice them here, what 'll we do when God asks us to play a tune in Heaven?" Ah, these finger exercises of life! We do not always want to do them. The monotony of them wears upon us. There is no music in them. Up and down the scale of daily life we go. But how much smoother, happier and better life is to us and others because we do our finger exercises faithfully! And, blessed fact, we shall play all the better music in Heaven by faithful practice here.

* * * * *

Oh, if we did but realize our utter helplessness in the matter of growing in grace, our lives would be relieved of much needless strain and anxiety, and would become calm, peaceful, and useful! That no man by taking thought can add one cubit to his stature is also applicable to our spiritual growth. If we but come into our natural relationship with God, rely upon His promises, live worthy of such a Parent, cultivate the companionship of our Elder Brother, spiritual growth is as sure as the eternity that awaits us. Let us consider

"The lilies that do neither spin nor toil,
Yet are most fair.
What profits all this toil,
And all this care?"

* * * * *

Put a very thin, closed, transparent glass over the sturdiest rose in your garden and note the result. It fades, dwindles away, and dies. Such a result will follow if the slightest barrier, the tiniest secret sin stands between our soul and God. We too would fade away and die. Ah, how many have felt the impulse of a spiritual life within their soul, yet have not been willing to uncover and expose it to the blessed influence of Divine grace! We may work until our strength is exhausted, we may wait until faint and weary, but these will not avail, if there be the least hindrance in the way. It is not self-effort, but self-renunciation, that God asks of us, and in return He gives us—what? Justification freely, by "his grace through the redemption that is in Jesus Christ."

GIVING: ITS LAW; ITS REFLEX INFLUENCE.

(April 13, 2 Corinthians viii. 1-5; ix. 6, 7; 1 Corinthians xvi. 1, 2.)

Mrs. Ballington Booth tells how, as children, she and her brothers and sisters used to play with a toy Noah's Ark. They would arrange the animals, and march them safely into the ark. After allowing time for the deluge, they built an altar as Noah did and offered sacrifices, having previously laid aside for that purpose animals with broken legs, headless birds and anything that was useless in their play. Oh, the broken, blind, headless, lame things we offer to God, and call it giving! "I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering from your hand."

* * * * *

"It is nothing but give, give, give, all the time." These words are sometimes, far too often indeed, found upon the lips of professing Christians. Yes, dear friend, "it is nothing but give, give, give, all the time," but on *God's* part, not *ours*. "His mercies . . . . are new every morning." Some of you who have uttered this complaint may honestly desire the higher life, that so many of our Spirit-filled men and women talk and write about. Perhaps you have spent hours upon your knees pleading for the fullness of the Spirit, and yet you are still waiting. Why? Because you are holding on to your possessions. Give them up, anxious, weary one, money, houses, lands, talents, power, and influence, all, all into His keeping, for in no other way can this higher life of blessedness be obtained.

* * * * *

Charity, generosity, beneficence, benevolence, and liberality, none of these mean giving. They may mean parting with all that we have, but the scriptural meaning of giving is sacrifice. There can be no true giving without it. The late D. L. Moody's rules for giving were, "First, give; second, give again; third, give until you feel it." Some give until they feel it badly, while others, and what a number, feel badly every time they give. It was only through a living, suffering sacrifice of self that Christ conquered sin for our sakes. Is our way of helping others any better? "We shall never acquire any great capacity for joy; the blessed peace of God will never possess our hearts, so long as we shrink from self-sacrifice."

* * * * *

Two houses stood side by side upon the banks of a stream, at the foot of a hill. During a spring freshet the stream burst its banks and rushed into the houses. A poor, old woman who lived in one of the houses went to her neighbor to bewail her loss. "My furniture is all spoiled and my house ruined." "But," said she suddenly looking around, "you had the freshet as well as I, and it hasn't done you much harm, how is that?" "Oh," said the neighbor, "when it came in at the front door, I opened the back door and let it flow through, so you see it just washed my floor clean. Why didn't you open your door, too, and let the water out?" Open your heart's door, let your worldly possessions flow through it and note the result (Mal. iii. 10).

* * * * *

There is an Indian legend of a king who hired a master builder and gave him a large sum of money and sent him to the Himalayas to build the most magnificent palace ever erected on this earth. When the builder arrived at the place he found the people dying of starvation. He used all his own money and the king's too for food and saved hundreds of lives. The king was so angry when he heard of it that he said, "To-morrow the builder shall die." That night the king dreamed he was in Heaven and in the most beautiful palace he ever saw. He asked who owned it, and an angel said, "It is yours, built by the man you have condemned to death." The next day the man received his pardon. Is not the truth of this legend found in the teachings of Christ (Matt. vi. 19, 21)?

HOW CAN I KNOW THAT I AM SAVED?

(April 20, John iii. 32; 1 John iii. 14; Romans viii. 1-6; 1 John iv. 7.)

An old negro once said in a prayer meeting: "I hab hearn folks say, 'Hope I has religion but I doan know'; but I neber hearn a man say, 'I hopes I has money, but I doan know.' Dat sort of 'ligion dat yer hopes ye's got, but doan know, ain't gwine to do no mo good dan the money what

yer hopes ye's got but doan know." There is a hoping assurance and a knowing assurance. A person living upon the former is feeding upon creeds, forms and ceremonies, and hopes to obtain salvation through his good deeds. One living upon the latter is feeding upon the Bread of Life and knows that he is "saved by grace . . . . through faith; and that not of yourselves, it is the gift of God."

* * * * *

The religion of Jesus Christ is a personal religion. Thank God for that. As Luther said, "It consists of personal pronouns." It is one thing to say Christ is a Saviour, but quite another to say, "He is my Saviour." The devil can say the first; none but Christians can say the second. Richard Baxter once said, "I thank God for a 'whosoever' salvation. I would rather have that word 'whosoever' than Richard Baxter, for I should think it meant some other Richard Baxter. But that 'whosoever' includes me." The hearts of many millions to-day well up with gratitude for a clear, plain and simple religion whose creed is summed up in two words, "Whosoever believeth." "God has put the offer of salvation in such a way that the whole world can lay hold of it."

* * * * *

"He that loveth not, knoweth not God; for God is love." There can be no greater evidence of the new birth to ourselves or those around us than that our hearts are loving hearts. No one can come into the fellowship of the Son of God, no one can rightly say our Father unless he possesses this divine love. For to possess one is to possess the other. You can no more encase this love than you can a sunbeam. Others see it; others feel it, and others are warmed by its influence. Like the scarlet thread running through every line of cordage in the British navy, love will run through every act of our lives. It is God's seal upon us. It is the great God-given evidence "that we have passed from death unto life." An unloving person has no good ground upon which to believe that he is saved.

* * * * *

What kind of fruit am I bearing? This is a question we do not always like to face. If we have life there must be fruit. We cannot all bear the same fruit, but we can all bear some fruit. By our fruits we are known. By them, also, we know ourselves. Upon the boughs of the Tree of Salvation hang Faith, Charity, Joy, Holiness, Hope, Truth, Humility, Temperance, Patience, Virtue, Wisdom, and many other fruits. Are we bearing these in our lives? If we are, what a glorious evidence of salvation we possess! If we are not, remember the Divine Husbandman is always near with a fresh supply of seed, and nothing will hinder our bearing the fruits of salvation except our own worldly, selfish, proud, obstinate, unworthy, self-righteous hearts.

* * * * *

When a surgeon is to set a broken arm or leg, he feels carefully along to find the exact spot where the break is. Finally he touches the sore spot. The man moans in pain. When the Holy Spirit, moving in the hearts of men touches the sore spot, some secret sin, some habit, which we are hugging to our hearts, unwilling to give up, is it not an evidence we are not saved? "For whosoever shall keep the whole law and yet offend in one point he is guilty of all." We are not saved *in* our sins, but *from* them. If saved at all we are saved all in all, even from our besetting sins. If we are in bondage to any sin can we say we are saved? A free, perfect, full, and eternal salvation is what Christ offers. Have I accepted it?

SAMUEL'S CALL.

(April 27, 1 Samuel iii. 1-21. Union meeting with the Juniors.)

There is said to be an old fresco in Florence representing the Church Militant and the Church Triumphant. The lower part of the scene represents a long line of men and women moving towards the center of the picture, where appears a platform supporting the gate of Heaven. As they step upon the platform they become small of stature, resembling little children. As these pass through the gate an angel crowns them. They then join an innumerable company of other little children and wind their way up to the throne at the summit of the picture. "Except ye be converted and become as little children, ye

shall not enter into the kingdom of heaven."

* * * * *

A youth of eighteen heard of a call from a missionary in China for an assistant. He presented himself to the committee as a candidate for the position. He was so homely and unprepossessing in appearance that he impressed the committee very unfavorably, but they thought he might possibly go as a servant, and asked him if he was willing to go in that capacity. "Yes, sir, most certainly," was the quick reply, "I am willing to do anything so that I am in the work. To be a hewer of wood or a drawer of water is only too great an honor for me when the Lord's house is building." The committee reluctantly consented to let him go. That young man was Dr. Milne.

* * * * *

Balloonists say that voices of children are heard at a greater height than any other sound. Their voices ascend above the sound of bells or steam whistles, the roar of water, or the shouts of men. Just so should the needs of our own little ones transcend all other demands upon our time, thought and strength. The pleasures of social life, clubs, societies, charitable work, yea, church work also, should be set aside if they are undertaken at the risk of neglecting our children. "We must care for the boys and girls, or the devil will," said a bright Sunday School teacher. "The devil will care for them anyway," said the superintendent, "he will not neglect them even if we do; he is sure to catch the weakest and youngest."

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When we are dealing with our children for some act of disobedience let us bear in mind that we are combating that inheritance of the child's which in ourselves has caused us many bitter tears. God deals with us justly, but still lovingly. He deals with us wisely, yet sympathetically. Let us deal with our own as God deals with us, lovingly, tenderly, and justly. Let us be to God what we would have our children be to us, reverent, loving and obedient. To bring up a child "in the nurture and admonition of the Lord" means much teaching and praying, and little scolding and whipping.

* * * * *

"Touch but the heart of a child, and ages hence your finger marks will be found upon him still."

"I took a piece of plastic clay
And idly fashioned it one day,
And as my fingers pressed it still,
It moved and yielded to my will.

"I came again when days were past;
The bit of clay was hard at last.
The form I gave it still it bore,
But I could change its form no more.

"I took a piece of living clay,
And gently formed it day by day,
And molded with my power and art,
A young child's soft and yielding heart.

"I came again when years were gone,
It was a man I looked upon;
He still that early impress bore,
And I could change him never more."

Thoughts for the Quiet Hour.

APRIL, 1902.

Tuesday, 1st. *Christ, being raised from the dead, dieth no more. Romans vi. 9.*

It is not all done with Easter Day. "The Lord is risen indeed." We must remember that after Easter. Christ stays risen. Easter joy is one of the things which is never done. Let us remember that this feast is not as a ladder up which we go for a short time to look off on brighter prospects, and then come down again; it is rather a new platform on the long mountain climb of life, to which we have been led, and from which we must never go again except to step still higher, and to look out on still broader prospects.—*Henry Clay Trumbull.*

Wednesday, 2nd. *They shall go hindmost with their standards. Num. ii. 31.*

The camp of Dan brought up the rear when the armies of Israel were on the march. But what mattered their position, since they were as truly part of the host as were the foremost tribes; they followed the same fiery, cloudy pillar, they ate of the same manna, drank of the same spiritual rock, and journeyed to the same inheritance. Come, my heart, cheer up, though last and least; it is thy privilege to be in the army, and to fare as they fare who lead the van. Some one must be hindmost in honor and esteem, some one must do menial work for Jesus, and why should not I? In a poor village, among an ignorant peasantry; or in a back street, among degraded sinners, I will work on, and "go hindmost" with my standard.—*C. H. Spurgeon.*

Thursday, 3rd. *Your Father knoweth. Matt. vi. 8.*

Through all my little daily cares there is
One thought that comfort brings whene'er it comes.
'Tis this: "God knows." He knows
Each struggle that my hard heart makes, to bring
My will to His. Often when night time comes,
My heart is full of tears, because the good
That seemed at morn so easy to be done,
Has proved so hard; but then, remembering
That a kind Father is my judge, I say,
"He knows." And so I lay me down with trust,
That His good hand will give me needed strength,
To better do His work in coming days.

—*Harriet M'Ewan Kimball.*

Friday, 4th. *He that is faithful in that which is least, is faithful also in much. Luke. xvi. 10.*

Christ's call to special service comes to us when we are engaged in the faithful discharge of our ordinary work. This is a lesson written large across the page of Scripture. It was when Moses was feeding his father-in-law's flocks that he was called to be the leader of Israel; it was when Gideon was threshing his wheat in the winepress that he received his commission to destroy the Midianites; it was from the sheep-folds of Bethlehem that David was called to the throne; it was from their boats and their nets that the apostles were called to evangelize the world. How important is the lesson this teaches us! Faithful discharge of the task nearest us, however humble it be, is the best preparation for the greatest work God can call us to. The man who thinks his present work beneath him will never rise above it. In this may be found the reason why some of us have never been called to any notable service for the Master. We have not been faithful in the few things, and therefore the Lord cannot make us ruler over many things.—*George H. C. Macgregor.*

Saturday, 5th. *God made two great lights . . . . the stars also . . . . to give light upon the earth. . . . . And God saw that it was good. Gen. i. 16, 17, 18.*

Ye are the light of the world. Matt. v. 14.

The lights of heaven are made to serve us, and they do it faithfully and shine in their season without fail. We are set as lights in this world to serve God. Do we in like manner answer the end of our creation?—*Selected.*

Sunday, 6th. *Joseph . . . . was . . . . in . . . . prison. But the* LORD *was with . . . . him. Gen. xxxix. 20, 21.*

Oh, wondrous revelation! Joseph did not stand in a niche on the mountain side, as Moses did, whilst the solemn pomp swept past; and yet the Lord showed him a great sight—He showed him His mercy. The prison cell was the mount of vision, from the height of which he saw, as he had never seen before, the panorama of Divine loving-kindness. It were well worth his while to go to prison to learn that. When children gather to see the magic lantern, the figures may be flung upon the sheet, and yet be invisible, because the room is full of light. Darken the room, and instantly the round circle of light is filled with brilliant color. God our Father has often to turn down the lights of our life because He wants to show us mercy.

Whenever you get into a prison of circumstances, be on the watch. Prisons are rare places for seeing things. It was in prison that Bunyan saw his wondrous allegory, and Paul met the Lord, and John looked through heaven's open door, and Joseph saw God's mercy. God has no chance to show His mercy to some of us except when we are in some sore sorrow. The night is the time to see the stars.—*F. B. Meyer.*

Monday, 7th. *Redeeming the time. Eph. v. 16.*

What possibilities are yours? Every new day that dawns is a fresh opportunity: it is like the marble in the quarry waiting for you to chisel out of it some beautiful thing—some lasting monument of purity and grace that shall stand for you when your earth life is ended. Remember that God gives you the marble to make of it what you will.—*Selected.*

Tuesday, 8th. *Let us . . . . come boldly unto the throne of grace. Heb. iv. 16.*

In all the lives of the sainted followers of Christ, we find prayer has been the great weapon whereby they have fought so good a fight, and through which they have been made more than conquerors. And yet longing as I do to follow after them, to make their pattern mine, I find it very difficult to do so in this point. Something is ever at hand to keep me away from this instrument of grace, whereby I might draw down the freedom from self and sin that I so often need. O Lord, help me in this my weakness, that I may not quench Thy Spirit, nor lose the privilege Thou hast granted of drawing near the throne of grace! So shall the oil of my lamp be ever freshly trimmed by Thee, and each day's duty and its toil lightened, and guided, and hallowed by the influence of Thy council and Thy strength.—*Maria Hare.*

Wednesday, 9th. *By their fruits ye shall know them. Matt. vii. 20.*

Every Christian is producing two sets of influences. Two currents of power issue from him, which set in motion the wheels of life around him. One is the unconscious, involuntary influence of his real character, the other is the voluntary influence of what he consciously says and does—what he says and does for a special purpose. Now these two currents that flow from him may be opposed to one another. The character may be saying one thing, and the lips and conduct another. A man may preach love to Christ and to men; but if his own heart and life are not saturated with this love he will preach in vain; for the language of his nature will be opposed to the language of his lips; the influence of his character will contradict the influence of his words. The power of character arises from its truthfulness.—*Hugh Macmillan.*

Thursday, 10th. *Thou wilt keep him in perfect peace, whose mind is stayed on thee. Isaiah xxvi. 3.*

The mind wants steadying and setting right many times a day. It resembles a compass set on a rickety table—the least stir of the table makes the needle swing round and point untrue. Let it settle, then it points aright. Be perfectly silent for a few moments, thinking about Jesus; there is almost a Divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like sediment to the bottom, until the soul is no longer turbid, and say secretly, "Grant, I beseech thee, merciful Lord, to Thy servant pardon and peace, that I may be cleansed from all my sins and serve Thee with a quiet mind."—*Bishop Huntington.*

Friday, 11th. *Here am I; send me. Isaiah vi. 8.*

When God calls us to duty, we are not to ask whether we will enjoy the task, or whether the service will be a blessing to ourselves. It is enough for us to know that God has commanded, and our only answer must be unhesitating obedience. We are not undertaking God's will for the sake of ourselves, but for the sake of God, and even if we obey blunderingly, it is far better than not to have obeyed at all.—*Selected.*

Saturday, 12th. *Overcome evil with good. Romans xii. 21.*

When a traveler is riding through a country where robbers are likely to be in ambush, he urges his horses at full speed. Now temptations are lying in ambush all

around our lives, and this is one of the reasons why it is best for us to live *strenuous* lives—lives crowded with earnest work and healthful play.—*Selected.*

Sunday, 13th. *Work out your own salvation . . . . for it is God which worketh in you. Phil. ii. 12, 13.*

These two streams of truth are like the rain-shower that falls upon the water-shed of a country. The one half flows down the one side of the everlasting hills, and the other down the other. Falling into rivers that water different continents, they at length find the sea, separated by the distance of half the globe. But the sea into which they fall is one, in every creek and channel. And so the truth into which these two apparent opposites converge is "the depth of the wisdom and the knowledge of God," Whose ways are past finding out—the Author of all goodness, Who, if we have any holy thought, has given it us; if we have any true desire, has implanted it; has given us the strength to do the right and to live in His fear; and Who, yet, doing all the willing and the doing, says to us, "Because I do everything, therefore let not thy will be paralyzed or thy hand palsied; but because I do everything, therefore will thou according to My will, and do thou according to My commandments."—*Alexander Maclaren.*

Monday, 14th. *Prepare ye the way of the* LORD. *Isaiah xl. 3.*

If I can only place one little brick in the pavement of the Lord's pathway, I will place it there, that coming generations may walk thereon to the heavenly city.—*Phillips Brooks.*

Tuesday, 15th. *God meant it unto good. Gen. l. 20.*

"God meant it unto good"—
Sounds as a sweet refrain,
Faith's undertone of comfort,
Soothing life's weary strain.

"God meant it unto good:"
The pressure of His hand
Is felt in every heart-pang
We cannot understand.

"God meant it unto good:"
What seems a needless sting
Is sent to draw the wounded heart
Closer to Him to cling.

"God meant it unto good;"
No "second cause" I see,
For 'tis my God appoints each day,
And plans my life for me.

—*Selected.*

Wednesday, 16th. *Take . . . no thought for the morrow. Matt. vi. 34.*

In accomplishing your day's work you have simply to take one step at a time. To take that step wisely is all that you need to think about. If I am climbing a mountain, to look down may make me dizzy, to look too far up may make me tired and discouraged. Take no anxious thought for the morrow. Sufficient for the day—yes, and for each hour in the day—is the toil or trial thereof. There is not a child of God in this world who is strong enough to stand the strain of to-day's duties and all the load of to-morrow's anxieties piled upon the top of them. Paul himself would have broken down if he had attempted the experiment. We have a perfect right to ask our heavenly Father for strength equal to the day; but we have no right to ask Him for one extra ounce of strength for anything beyond it. When the morrow comes, grace will come sufficient for its tasks or for its troubles.—*Theodore L. Cuyler.*

Thursday, 17th. *He giveth power. Isaiah xl. 29.*

"He giveth power"—this is the language of the sunbeam, as it pierces the intercepting cloud and gladdens the earth with its smile; this is the language of the flower, as it opens its mild eye in the morning of spring; this is the language of the moral Lazaruses, as they rise from their tombs and lay aside their cerements, and this is the language of the angelic hosts, as they spread their pinions to pursue their appointed mission! In short, this is the language of the universe; we can touch no atom which is destitute of the inscription, "He giveth power."—*Joseph Parker.*

Friday, 18th. *Let your light so shine before men, that they may see your good*

works, and glorify your Father which is in heaven. Matt. v. 16.

"Let your light *so* shine." There are a good many lights that shine pretty well sometimes, and yet fail in their mission because they waver and flicker. It is the steady shining light that the world needs. The people who blaze most gloriously when there is a revival in progress, and burn low when the rush-lights have gone out, are not the sort that the world needs. The world is not likely to glorify God because of you, if your light shines otherwise than steadily.—*Selected.*

Saturday, 19th. *The just shall live by his faith. Hab. ii. 4.*

Faith is the grand principle of the divine life from first to last. By faith we are justified, and by faith we live; by faith we stand, and by faith we walk. From the starting-post to the goal of the Christian course it is all by faith.—*C. H. McIntosh.*

Sunday, 20th. *Stand still, and see the salvation of the* LORD. *Exodus xiv. 13.*

These words contain God's command to the believer when he is reduced to great straits and brought into extraordinary difficulties. He cannot retreat; he cannot go forward; he is shut up on the right hand and on the left; what is he now to do? The Master's word to him is, "Stand still." It will be well for him if at such times he listens only to his Master's word, for other and evil advisers come with their suggestions. Despair whispers, "Lie down and die; give it all up." Cowardice says, "Retreat; go back to the worldling's way of action; you cannot play the Christian's part, it is too difficult. Relinquish your principles." Precipitancy cries: "Do something. Stir yourself; to stand still and wait is sheer idleness." Presumption boasts, "If the sea be before you, march into it and expect a miracle." But Faith listens neither to Presumption, nor to Despair, nor to Cowardice, nor to Precipitancy, it hears God say, "Stand still," and immovable as a rock it stands. "Stand still;"—keep the posture of an upright man, ready for action, expecting further orders, cheerfully and patiently awaiting the directing voice; and it will not be long ere God shall say to you as distinctly as Moses said to the people of Israel, "Go forward."—*C. H. Spurgeon.*

Monday, 21st. *He hath made with me an everlasting covenant, ordered in all things, and sure. 2 Sam. xxiii. 5.*

Our union with Christ is the union of the covenant, and therefore not dependent upon frames and feelings.—*A. L. Newton.*

Tuesday, 22nd. *When he, the Spirit of truth, is come, he will guide you into all truth. John xvi. 13.*

There is not a truth that we ought to know but the Spirit of God will guide us into it if we will let Him. If we will yield ourselves up to be directed by Him and let Him lead us, He will guide us into all truth. It would have saved us from a great many dark hours if we had only been willing to let the Spirit of God be our counsellor and guide. Lot never would have gone to Sodom if he had been guided by the Spirit of God. David never would have fallen into sin and had all that trouble with his family if he had been guided by the Spirit of God. There are many Lots and Davids nowadays. The churches are full of them. Men and women are in total darkness, because they have not been willing to be guided by the Spirit.—*D. L. Moody.*

Wednesday, 23rd. *To every man his work. Mark xiii. 34.*

Somewhere in the world there is a place for you, and no one else can fill it. No one can take up your work and do it for you. You alone must assume the responsibility of performing the work committed into your hands by the Infinite Creator. He knows just what place in life you can best fill and the kind of work you ought to do. . . . .

Duty will lead you along, for this is one of God's brightest angels, although it often assumes a stern aspect and leads in opposite ways from which you wish to go. "This is the way, walk ye in it," is not always a pleasant command when you wish to go in some other way. But duty will lead you to your place in the world, and to your life work, if you will let it do so. —*Selected.*

Thursday, 24th. *He bringeth them unto their desired haven. Psalms cvii. 30.*

The voyage of human life under any other head than Christ, and under any other wind than the wind of His Spirit, is sorrowful beyond all expression. Whatever port is reached, the port of peace, the joyful, eternal home cannot be reached. The vessel in which we are passing over the sea of mortal life is always driven by contrary winds till the Lord embarks. All voyagers who know the pleasantness of having Christ on board, and the certainty of getting safe to land under Him pray Him with all their hearts to abide with them.—*J. Pulsford.*

Friday, 25th. *There arose a great storm of wind, and the waves beat into the ship, so that it was now full. And [Jesus] was in the hinder part of the ship, asleep. Mark iv. 37, 38.*

Christ sometimes delays His help that He may try our faith and quicken our prayers. The boat may be covered with the waves, and He sleeps on; but He will wake before it sinks. He sleeps, but He never oversleeps, and there are no "too lates" with Him.—*Alexander Maclaren.*

Saturday, 26th. *Thou shalt do that which is right. Deut. vi. 18.*

To do right is the only real obligation that faces us.—*Selected.*

Sunday, 27th. *So teach us to number our days, that we may apply our hearts unto wisdom. Psalms xc. 12.*

There is a story called "The Legend of the Days," in which the three hundred and sixty-five divisions of the year figure as beings who run around the world, each in his turn noting every event that transpires among men, and returning at the close of the allotted time to render an account to the Recorder, who is ceaselessly engaged in writing down in a great book all that is related to him. The moral of the tale, which is obvious, has been drawn as follows: Every day of our lives may indeed be likened to a swift-winged messenger, who stays by our side but a brief moment, but who treasures up every word and deed, and carries them back into the irrevocable past. We may be sure that nothing that we speak or aught that we do drops to the ground and is lost. We may well imagine, too, that all which these messengers carry in their backward flight is laid up for us "against that day," either for our joy or our undoing. It remains for us to say which it shall be.—*Selected.*

Monday, 28th. *Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them. Rev. xiv. 13.*

Paul has been dead many centuries, but his works are following him wherever his words are read. The humblest believer who lives and sets in motion one gentle word or one helpful impulse has started works which shall follow him until the end of time. Our life does not die out of this world when we leave it.—*J. R. Miller.*

Tuesday, 29th. *God . . . . will render . . . . to them who, by patient continuance in well-doing, seek for glory and honor and immortality, eternal life. Romans ii. 5, 6, 7.*

God liketh patience. Souls that dwell in stillness,
Doing the little things or resting quiet,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight
As they who grapple with some giant evil,
Clearing a path that every eye may see!
Our Saviour cares for cheerful acquiescence
Rather than for a busy ministry.

—*Selected.*

Wednesday, 30th. *Having therefore . . . . boldness to enter into the holiest by the blood of Jesus, ... let us draw near with a true heart, in full assurance of faith. Heb. x. 19, 22.*

The swing-door of prayer stands always waiting for the least touch of faith to press it back. If our Father's presence-chamber were opened to us only once in a year, with how much greater reverence would we enter it, how much more store would we set on it! We should anticipate the honor and privilege of that interview for the whole year, and eagerly avail ourselves of it. Alas, that familiarity with prayer does not always increase our appreciation of its magnificence! —*F. B. Meyer.*

DEVOTIONAL STUDIES IN THE SUNDAY-SCHOOL LESSONS.

Rev. F. B. Meyer.

SAUL OF TARSUS CONVERTED.

(April 6, Acts ix. 1-20.)

In after years the apostle referred to his conversion as the moment when he was apprehended by Jesus Christ (Phil. iii. 12). It is a striking figure, and one that carries its own lesson. After all, what is true conversion except it be the apprehension of the soul by the strong hand of the living Christ?

The story is told three times with great minuteness of detail, first by the evangelist who wrote the Acts, and twice by the apostle himself; and the narration occupies more space than the account of any other event, except the crucifixion of our Lord. This may be attributed no doubt partly to the important part the apostle played in the moulding of the early Church and partly to the fact that his conversion was due to the personal agency of the risen Lord, Who appeared as literally as during any of the appearances of the Forty Days.

It was one of the deepest convictions of the apostle in his after life, that he had certainly seen the Lord, and was, therefore, as much qualified to be a witness of His resurrection as any who had companied with Him, beginning from the baptism of John, until the day that He was received up (1 Cor. ix. 1; xv. 8, R. V.).

I. The Scene. The young man Saul was exceedingly mad against the pilgrims of "the way." He "made havoc" of them. The word employed is that which is used of wild boars uprooting tender vines. He breathed out threatening and slaughter as a cruel monster might snort flame. He was so mad against them that when the Church at Jerusalem lay desolate, and its garden was torn and trampled, he pursued the same methods in distant cities; and on the present memorable occasion, had received letters, empowering the authorities in various cities to hand over to him the Hebrew Christians who were in bonds, that he might carry them back to Jerusalem to be punished. He tells us that he verily thought he *ought* to carry on this work of extermination; that he owed it to God to stamp out the followers of Jesus. Perhaps he even hoped that his efforts in this direction might condone for a coming short of obedience to the demands of God's law, which again and again forced itself upon his inner consciousness.

Six days had passed since he left Jerusalem with a small retinue, furnished as his escort by the high priest. The journey was long and lonely, affording time for reflection, and he was able to review the path by which he had been traveling of late, amid the scourgings, tortures, and martyrdoms of the suffering Christians. It was now high noon, but, unlike most travelers, he forebore to spend even an hour in the retirement of his tent for shelter from the downward rays of the sun, which pierced like swords, whilst the air was breathless with the heat; he was too weary of his own thoughts, and too eager to be at his work. Presently the little cavalcade left the stony wastes over which the track had lain, and began to pass beneath the flickering shadows of ancient olives, whilst Damascus came suddenly into view, amid a soft haze of verdure. This spot was indicated to me recently when I was in the ancient city. The goal of the long journey was well in sight. Within an hour or two he would be inside the gates, and able to deliver his commission to the authorities; when suddenly a great light—above the brightness of the Syrian noontide sun—shone around him; and a voice, inarticulate to his companions, though clear enough to himself, addressed him in the familiar Aramaic, calling him by name (Acts xxvi. 14).

II. The Revelation of the Living Christ. The light that fell upon his path revealed many things.

1. He suddenly awoke to discover that instead of serving God, he was in collision with Him, and was actually uprooting that for which the Son of His love had ex-

pended tears and blood. In persecuting the Nazarenes, he was persecuting the Son of God. By every blow he struck at the infant Church, he was lacerating those hands and piercing that side. For every sigh and groan extorted from the members of that body, he had elicited from the Head in heaven, the remonstrance, "Saul! Saul! why persecutest thou me?"

2. He also discovered the source of his uneasiness of heart and conscience. Hitherto he may have attributed it to a sentimental weakness of which he ought to rid himself. Now, however, he saw that those strivings were the prickings of the goad by which Christ was endeavoring to bring him to undertake his life-work. He Who, when He trod His earthly life, had ever spoken in parables, spoke in a parable now, when He said, "It is hard for thee to kick against the goad" (Acts xxvi. 14). He compared Himself to one who had purchased a young heifer, which he had brought into his service to drag the plough in a certain direction; but as it resisted, it became necessary for the owner to use the sharply pointed goad, pressing it against its flanks to compel it to obey his will.

III. The Ministry of Ananias. It is permitted to holy and humble men greatly to help the spirit which is on the point of emerging from bondage. We know very little of Ananias, except that he was a devout man, according to the law, and well reported of by the Jews, but evidently he was on intimate terms with the Master. A very slender taper, if it has caught the fire, may communicate its glow to the powerful wicks of a lighthouse tower. Whilst Saul had a vision of Ananias coming in to help him (verse 12), Ananias had a vision of the Lord, Who found him, then as always, waiting to do whatever was indicated as his duty. Ananias had his doubts about Saul. The rumor of his ruthless dealings with the Jerusalem saints was spread abroad. He knew well the object in view in this visit to Damascus. He ventured on a slight remonstrance, but it vanished when the Master bade him go his way, because Saul was chosen to bear His Name, and to suffer for Him. How deep is the teaching of these words! Who would not wish to be a chosen vessel for the Master's use, and meet for every good work? Who would not desire to be charged to the brim with the Name and Nature of the risen Lord? Who would not be willing to suffer for Christ's name, if only he might confess Him before Gentiles and kings?

Ananias gave the startled and convicted soul *a brother's welcome.* He accosted him with the sweet and generous term, *Brother.* What a thrill that address must have sent through Saul's heart. Pharisaism had never spoken thus; and as he became conscious of the presence of this new brother beside him, laying his hand upon his fevered brow, the human became the symbol of the divine.

He communicated priceless blessings; for first, beneath the touch of his hands, eyesight came clear to eyes that had beheld nothing since they were smitten by the glory of "that light"; and the touch of this holy man, accompanied with the upward glance of prayer and faith, was the signal for the reception of the anointing grace of the Holy Spirit.

He also baptized him, and in long years after, the memory of that solemn moment came freshly upon him, and he refers to it in the repeated *we* of Romans vi. "We were buried with him." "We were united with him by the likeness of his death." That baptism was his final and irreversible break with his past life, the Pharisaic party, and his persecution. The cross and grave of Jesus stood between him and all his past. He had obeyed the Master's first command of entering the city (verse 6), and now already the path began to open before him which he was to follow with obedient faith, until it opened out at the gate of the New Jerusalem. Christ bids us obey for one step at a time. Be obedient, step by step, there is no limit to the possibilities of such a life.

PETER, ÆNEAS AND DORCAS.

(April 13, Acts ix. 32-43.)

The persecution of the Church ceased with the conversion of its chief persecutor. The persecution itself had succeeded in scattering the seed of the Kingdom into every part of the known world. Through God's overruling of the hatred of men, a great step had been taken to disconnect the Christian Church from the Hebrew or Jew-

ish dispensation out of which it had been born, and at the point of our narrative to which we have arrived, the Church being delivered from the trammels which had long bound it, stood on the eve of the conquest of the Gentile world.

There was another reason for the peace which had settled down upon the Churches throughout Judea, Galilee, and Samaria. Just at this time Caligula, the emperor, was endeavoring to coerce the consciences of the Jewish people by placing his image in the Temple and insisting upon its universal worship. This act had produced an indignant protest. Hundreds of thousands of Jews opposed the progress of the Roman official, charged to attend to the inauguration of this monstrous idolatry, protesting in frenzied accents their preference for death rather than to soil their honor. This protest lasted for eighteen months or two years, so that the attention of the nation was diverted from the persecution of the Christian Church, to which an opportunity was given to recover from the terrible suffering through which it had been passing. The Churches were, therefore, built up and multiplied. With unbroken calm they walked in the *Paracletism* of the Paraclete.

The history leads us forward in a leisurely manner towards the great act of the following chapter, in which Cornelius became converted to the faith. Just as in approaching one of the Egyptian temples, the traveler passes through long lines of columns before he reaches the inner shrine, everything being done to prepare him for the last crowning effect, so through the incidents of the present chapter we are being prepared for the great revelation of the next.

It may have appeared a mere chance that Peter was at Joppa, within a measurable distance of Cæsarea, but it was evidently part of the divine program. He Who works by natural law allowed that the whole of the sea-border should ring with the name of Peter, in connection with certain miracles which he had wrought, and that so the tidings of his advent should be borne, as upon the wings of the wind, to the Roman officer who was so urgently needing the light and teaching of God's Spirit, in his barracks. It was because Peter had been led of the Holy Spirit to make an itinerant tour through these parts, and had come down to Lydda and Joppa, that Cornelius was able to come into touch with him.

I. Æneas. Lydda lay eighteen miles from Jerusalem on the direct road to Cæsarea. It is probable that the Apostle Peter, in this tour of inspection and encouragement, had already visited the towns and villages of the highlands, before he descended to the coast plain which lies between the limestone hills and the Mediterranean Sea.

There were saints at Lydda. Some of them may have heard him preaching on the Day of Pentecost, and have yielded their hearts to the mighty power of the Spirit. Others had been brought to God by the saints of the dispersion, who had fled from the efforts of Saul of Tarsus to exterminate the Church. What blessed converse the apostle must have enjoyed with these humble people!

Summoned to the bedside of Æneas, where the palsied man had lain for some eight years, the apostle invoked the name of his Master. There is a remarkable difference between the way in which the apostles wrought their miracles, and Christ's method. When our Lord dealt with the paralyzed He said, "Arise, take up thy bed and walk." But when the apostle dealt with a similar case, it was in the name of Jesus that he spoke—"Jesus Christ healeth thee." Mark that present tense. It was as though the blessed Lord were still on foot amid the towns and villages of Palestine, performing His works of mercy. Our Saviour ever lives in the present tense. He still walks the streets of our great cities, and the lanes of the country. Oh, that we were in such touch with Him that we might dare to speak, as Peter did, of His Presence in us, and through us, and with us, as we stand by beds of sickness, or in congregations of hungry, needy souls! Let us stand aside that He may speak His Word and do His will.

II. Tabitha. The fame of Peter's miracle spread from one hamlet to another and passed through the thick-lying villages of the flat coast plain until it reached across the ten miles to Joppa. A certain discipie named Tabitha, or Dorcas, either of which names means "the gazelle," had fallen sick

and died, just when the rumor of the healing of Æneas began to pervade the talk of the townsfolk. The disciples, therefore, sent two men to entreat Peter to hasten to their help. How natural this was! Whenever we are in trouble we send for some strong, good man within our reach. When your home is darkened by sickness and death, be sure to send for any Peter who may be at hand, and above all, for his Lord.

When Peter entered the house and ascended to the upper chamber where the body of the beloved woman lay, he found it filled with those whom she had lived to benefit. No doubt she had been won for Christ, and had received from the Master Himself the impulse to minister to Him in the persons of His poor ones. She did it to them for His sake, and she did it also to Him. She is a beautiful example of woman's work. She stands for those who may have no special gift for speaking or teaching, but whose lives are filled with gentle ministries, making garments for the poor, and ministering by the use of finger and needle to those who are unable to help themselves. In all after times she has been the patron saint of godly women who have endeavored to clothe the naked, and supply garments to widows, for themselves and their families.

For the first time since the Resurrection, Peter was brought face to face with actual death. His first impulse was to get alone, as his Master had done before. So he put forth the excited, weeping crowd, and prayed in the awful silence of the death chamber. Our Master had no need to pray. He spoke the word of power and the dead lived, but Peter needed to plead that life might be granted to him for her who lay so cold and still upon the bed. When he arose from his knees he knew that his prayer was answered. He had received the petition for which he sought, and was able with unhesitating assurance to bid the cold corpse arise.

What a joyful greeting it must have been, when the apostle, after the interval, summoned the saints and widows to stand again within the upper room! What greetings, what tears of joy, where the water-courses of grief had so plentifully flowed! It seemed as though the Master put His imprimatur upon the goodly work that she was again to pursue. Alive from the dead she would yield herself with new devotion to her simple, humble toils.

It is always a wonder to me that after such an act, Peter was allowed to lodge with one Simon, a tanner. One would have thought that of all houses this would have been the most distasteful to him, both from its noisome odors, and from fear of ceremonial pollution with death. Why Peter was a guest of Simon is inexplicable, but it is interesting to notice how this great apostle was reduced to the lowest ebb, before he was caught by a tidal wave of blessing—absent from the metropolis he loved, snatched from his busy and successful evangelistic labors, stranded apparently in the midst of the humble folk of Joppa. It might have seemed to him strange that the Master had, so to speak, placed him on the shelf; but he was only being emptied that he might be filled. He was falling into the ground to die, that he might not abide alone, but bear much fruit. Do not despair when the Master, after some great success, brings you down to loneliness and solitude. It is through these that He is preparing you for work of the rarest and most important description. The house of the tanner was the vestibule to the home of Cornelius.

PETER AND CORNELIUS.

(April 20, Acts x. 30-48.)

This is one of the greatest chapters in the New Testament, especially for us Gentiles. It records events only second in importance to those of the Day of Pentecost. Evidently it deals with the occurrences of three different days (verses 9, 23, 24), each of which was laden with momentous interest.

I. Cornelius. The Romans usually kept three legions of soldiers in Judea, numbering some thirty-five thousand men, but the regiment to which Cornelius was attached was probably a company of the Pretorian Guards, and was called Italian because its ranks were made up of home-born Italians. This regiment was quartered in Cæsarea, where Herod the Great had created an artificial harbor of refuge, formed by immense breakwaters. The city itself was filled with palaces furnished with every convenience.

Like many another soldier in after days—Colonel Gardner, Hedley Vicars, General Havelock—Cornelius was evidently a very

godly man. He was not content with what his own religion could tell him of the Almighty, but had sought for further illumination from the Jews, whose synagogues were scattered throughout the known world. Being stationed in Cæsarea, he availed himself of the advantage to enquire still further into the Hebrew faith, and was recognized by Jew and Gentile alike as one who "feared God with all his house." The alms he gave to the people, and the prayers he offered to God were beautiful fruits of a reverent soul.

But even the religion of the Jews did not content him; he longed for further light; and having heard the story of the wonderful work that the Apostle Peter was doing, he was directed of God to send for him. The statement of the angel that his prayers and alms had "come up for a memorial before God," indicates how eagerly he had been searching for fuller disclosures of the truth.

The narrative gives many further traits of his godly character. The fact that he chose a devout soldier to wait on him continually; that he had called together his kinsmen and near friends to welcome Peter, whom the Romans would scorn as a Jew: the manner in which he prostrated himself before Peter, with something of the reverence that he would give to God; the profound attention with which he listened to the address, and the gracious seal of the Holy Spirit, which followed his reception of Peter's words—all these attest the genuineness of his religious faith.

Must we not suppose that he represents thousands more in every land and age, who by the light of nature have groped their way into the fuller knowledge of God; to whom revelations and visions have been given, still further to expedite them on their way; and who have been waiting, and are waiting, to be illumined with the message of the Gospel of Peace? Constantly in my travels in heathen lands I have asked missionaries if they have not met men like Cornelius, and I do not remember a single case in which the answer has been in the negative. On the contrary, every true servant of God is conscious that there are many of these godly souls both amongst Hindoos, Chinese, and the pensive Children of the East. Surely it is wisdom on the part of a missionary to seek out the souls already prepared by God, and brought to such a point as to be most ready to receive further teaching.

II. Peter. When we are brought to the end of ourselves, emptied of our conceit, and humbled to the dust, we are most ready to receive the divine summons. As Cornelius had prayed at the ninth hour, so Peter was praying about the sixth, and to each the vision was given which brought the one to the other. The great sheet let down by four corners upon the earth is surely the vision of a redeemed world. The command that Peter should kill and eat of all manner of beasts, creeping things, and birds, indicated that God had abolished the distinction which had for so long separated Jew and Gentile, and that all mankind were now included in the compass of the Gospel message. The blood of Jesus Christ shed upon the cross has redeemed mankind, who now only need to be illumined, and informed of what great things have been done for them, that they may repent and be saved.

In learning the will of God three things always concur. First, there is the Lord's command; secondly, the inward impulse, such as was given to Peter by the vision of the sheet; and thirdly, the summons of circumstances, like the knock of those three men at the door. Notice that remarkable collocation—the vision, the voice of the Spirit, the presence of the three messengers below. Always listen for that knock. However strongly you may be impressed with the will of God, dare to believe that He will close the door of circumstances behind you, and open a door in front of you. The man who walks with God acquires the habit of reading the will of God from the slightest circumstances of his daily life. When he is called to march, seas open a pathway through their heart.

Peter was evidently aware of the solemnity of the occasion. This may be conjectured from his caution of taking six men with him (verse 23; xi. 12). His bearing on the threshold of the house of Cornelius is very becoming. When he saw the Roman officer at his feet, so far from taking pleasure in his humiliation, he shrank from the proposed honor, saying, "Stand up, for I myself also am a man." In this there

is a remarkable contrast with his Master, Who during His whole earthly life was perpetually receiving such homage, and never for a moment refused it, or seemed astonished. Let the Papal nuncio or the priest claim what adulation he may, the true servant of Jesus Christ only asks that those whom he addresses shall stand as men beside him, whilst as a man he speaks to them of the Son of man.

III. The Sermon and the Spirit's Ratification. After Cornelius had recited the circumstances which led to the summons of the apostle, Peter began his discourse. He must have been conscious of a great tide of emotion. Never before had a Jew pressed the Gospel upon Gentiles as such, without seeking first from them obedience to the initial rite of Judaism. Peter said never a word about circumcision. He caught a glimpse of the hidden mystery "which in other ages was not made known unto the sons of men," "that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." A vision was granted to him of the City which lieth four-square, whose gates are always open and face to every quarter of the world. He found himself fulfilling his Master's commission to go into the highways and bring in to the Gospel feast all, as many as he found. In every nation, he that feared God and would work righteousness was acceptable, on the basis of the blood shed on Calvary, and in virtue of such penitence and faith as had been manifested by Cornelius.

Peter told the story of Jesus Christ from the beginning of His ministry, through His life of beneficence, to His death on the cross and His resurrection from the dead, passing onward to the judgment of the living and the dead. He had got as far as the witness of all the prophets to his Lord, and the proclamation of full salvation to everyone that believeth, when the sermon was suddenly interrupted. It was as though the Spirit of God could wait no more. He swept down in such mighty power as to render further speech needless. It was as though the Divine Spirit put the preacher aside, saying: "It is enough, you have given the text, I will preach the sermon. You have commenced, I will finish. You have uttered but a broken bit of a sermon, but it has been so full of the Master, the Son of God Whom I love to glorify, that no more is needed from you; I will do the rest." We have often heard of the descent of the Holy Spirit at the close of impassioned and earnest appeals, but here was a blessed ratification of the Gospel message when as yet the speaker was on the threshold of its delivery.

Let every Gospel preacher learn from this paragraph how to preach. First, be sure that you deal with the facts of Christian experience which lie within the knowledge of your audience. Secondly, do not scruple to add your personal witness to the living Christ. And lastly, proclaim on the behalf of God the way to pardon and peace at the Judgment Seat of Christ. See that your words gather around Him, Who on the cross bore our sins, and Who on the throne will judge our race, and again the Spirit of God will give testimony to the Word.

The Holy Spirit fell on all who heard the Word, as upon the assembly in the upper room at the first, and the baptism of power and fire was sealed with the outward baptism into the Name of the Lord Jesus.

Gentiles Received into the Church.

(April 27, Acts xi. 1-18.)

Rumors began to creep up to the Mother-Church at Jerusalem of the great innovation which Peter had introduced by his baptism of Cornelius and his friends. Whilst he was remaining as the guest of Cornelius at Cæsarea, exhorting and confirming in the faith those who had so recently entered into the new life, the apostles and brethren who were in Judea, as well as those in Jerusalem, were greatly exercised as to the advisableness of the course he had adopted. It was a matter of grave question and contention.

There were probably two parties in the Church. One, the orthodox conservative party, held that the Church was a branch of Judaism, distinct from other Jews only in holding that Jesus was the promised Messiah, and that all admission to the Church must be by the open gate of the characteristic Jewish rite. Here arose that question which met Paul in one shape or another during the whole of his career, namely, that if Gentiles were not circumcised according to the law of Moses, they could not be

saved by Jesus Christ. On the other hand, there were probably some more enlightened souls, who realized that Jesus Christ had opened the door of faith, so that a man's position before God was not affected by any outward rite, that in Christ Jesus there was neither Jew nor Gentile, circumcision nor uncircumcision, but that in Him all had an equal access to the Father. This party was less numerous than the other, but more enlightened, and was destined, as we know, to dictate the policy which guided the evolution of the infant Church into the mighty power for the salvation of men, which she has been in subsequent ages.

Thus it was that when Peter arrived in Jerusalem he had to encounter the severe criticism of his brethren, as they upbraided him with having gone into a Gentile home, and taken food with its inmates.

I. Peter's Defence. The apostle met the enquiry with a calm and careful narration of the facts, and it is interesting to find him so eager to defend his position. Surely if he had exercised that undoubted primacy in the early Church which has been ascribed to him by Roman Catholics, he would have thought it sufficient to announce, once and for all, his decision that he had not acted in a manner antagonistic to the spirit of the Gospel. It would surely have been enough for him to have insisted upon his right to do as he felt led by the Spirit. Instead of this, this man of rock, to whom the Master had given the keys, felt that he must offer a most careful explanation, appealing to the witness of the six brethren whom he had taken from Joppa to Cæsarea, and who had also accompanied him to Jerusalem (verse 12).

He told again the wonderful story of his prayer in the city of Joppa, his trance, of the voice that spoke to him, of his refusal and remonstrance, and of the three men who stood before the house at the solemn juncture. From this he rose to a yet higher level, and insisted that the Holy Spirit had bidden him go with them, and that in His behest, which made no distinction, and took all the consequences of his obedience off his shoulders, he was left without option. He went on to add one final note of certainty that he had acted according to the mind of God, by reciting the words of Cornelius about the angel's message to himself. Was anything more needed? Had not incident after incident, like the voice of God, said, "This is the way, walk ye in it"? Could he have had any alternative? Could any of them have done differently had they been in his circumstances? Besides, what had happened? The Gentiles had had their Pentecost. The Holy Spirit had fallen upon the little group in the house of the godly centurion, as evidently and mightily as upon the one hundred and twenty in the upper room. The barrack room had been shaken with the advent of the same glorious Comforter. He had fallen upon the group that gathered there as upon the Lord's chosen followers at the beginning.

Let it be clearly noticed how much stress Peter lays upon the trend of circumstances. He does not argue the matter, as he might have done, and as Paul did in after days, from the passages in the prophets which spoke of the new era that was to bring light to the Gentiles; he contents himself with showing how circumstance after circumstance had pointed the way. We need to ponder this defence, because when we are in doubt as to the way we should take, and when many voices are raised to dissuade and discourage us, it will always be a comfort to know that we have been guided by circumstances, which were to us the voice of God, and the indication of His will. Who are we that we should withstand God, Whose hand so evidently points our way?

II. The Conditions of Receiving the Holy Spirit. You are probably a Gentile by birth, my reader, but that makes no difference. The blessing of Abraham may come on the Gentile also, and you may receive the promise of the Spirit by faith (Gal. iii. 14). The one matter is that you should believe on the Lord Jesus Christ, opening your heart to Him, and receiving from Him light, and life, and grace. "This spake he of the Spirit which they that believed on him should receive." Directly you believe, you come into living union with Him in Whom the fulness of the Spirit resides, and from His heart the Holy Ghost is poured out to those who love Him. Only see to it that, like Cornelius, you are devout and fear God, and pray to Him always. Only be sure that you are prepared to welcome truth as it may come to

you in any form, and by any messenger, as Cornelius was prepared to receive the light from the representative of a despised people. Only see to it that you can say with the good centurion,—"We desire to hear all things that have been commanded of the Lord."

Believe me that there is a blessing above and beyond the regenerating influence of the Holy Spirit, by which the soul becomes marvelously equipped and prepared for service; that that gift waits for you; that what God did for the first Gentile who received it, He is prepared to do for every Gentile, and that if you will give yourself absolutely to Jesus Christ as Saviour and King, you may claim the infilling of the Spirit. There may be no outward sign, as there was in this great and memorable inauguration. We need not expect that the wonders of Acts ii. or Acts x. should be repeated. They mark the advent, but thank God, the Holy Spirit has never retired from His Church. The Head of Living Waters is amongst us, and we have only to bring our empty pitchers and dip them into His fulness.

III. The Conclusion of the Convocation. "When they heard these things, they held their peace." All objections were removed before the explanation of Peter, and the whole church, without division, glorified God, saying that God had granted to the Gentiles also repentance unto life. Repentance—life—and the Holy Spirit—these are the blessed gifts of God to His people.

It is a remarkable fact that Peter, who stood against this storm of conflict in Jerusalem, wavered before a similar storm when at Antioch. Whilst there were no observers from the Mother-Church at Jerusalem present in that great Gentile city, he did not hesitate, in company with Paul and others, to eat with the Gentile members of the Christian community, but, as soon as the delegates, whom James had sent, arrived, he withdrew himself. What a lesson this is for us all. A man may stand one day who will fall before the very same temptation on the next. We cannot trust ourselves. Our only hope is in the Lord, Who knows our frame, and remembers that we are dust. Paul withstood Peter to the face, and brought him back, and by his influence (Gal. ii.) maintained the truth which was established by the Holy Ghost in Cæsarea, and which is our precious heritage to-day. God's saving favor is no longer confined to one small tribe of the human family; the light of revelation does not shine alone from Mount Zion; no man, or set of men, keeps the key of the Kingdom. The gates of the New Jerusalem stand foursquare to all the world. Whosoever will, may take of the Water of Life freely. They that are of faith are the children of faithful Abraham, and no preference is given in the Kingdom of Heaven to those who have accepted any outward ordinance or rite.

THE HEART OF THE LESSON.

Rev. C. I. Scofield, D. D.

(International Sunday-School Lessons for April, 1902.)

SAUL OF TARSUS CONVERTED.

(April 6, Acts ix. 1-21.)

The event recorded in this lesson is one of the turning points in human history, for it brought to the service of Christ the man who, under God, has most powerfully affected human life and thought during the last two thousand years. In the providence of God it was reserved to this Jew of Tarsus to act a part in the secondary work of redemption, greater not only than that of any other man, but than that of all other men.

For it was given to him to receive at first hand from God, and to communicate to the world, those amazing revelations which are embodied in his fourteen epistles. Apart from the writings of Paul we should know nothing of the origin, relationships, distinctive calling, service and destiny of the Church of God. Of these things Christ said nothing. He simply announced that He would build His Church, leaving all

else to be revealed after His departure. These truths were among the "many things" which He had to say to His disciples, but which they could not then bear (John xvi. 12).

Moreover, to Paul chiefly, was committed those further revelations which explain and apply the redemptive work of Jesus Christ. Of the meaning of that work our Lord gave profound and foundational intimations. His death should be like a corn of wheat falling into the ground and imparting its life to countless corns of wheat (John xii. 24). His sacrifice was to establish "the new covenant in my blood" (Luke xxii. 20); and was to be "shed for many for the remission of sins." But He left it for the mighty ministry of the Spirit through Paul, chiefly, to develop these generic intimations into the great doctrines of justification, reconciliation and redemption. Christ planted the acorn, the tree is the Epistles.

And just here lies the essential folly of the so-called "back to Christ" movement—the attempt to construct a sufficient organic and credal Christianity out of the words of our Lord alone, ignoring the apostolic revelations. For it is a movement in the face of His own express declaration that in departing from the world He was leaving an incomplete revelation. "I have yet many things to say unto you, but ye cannot hear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John xvi. 12, 13). The "back to Christ" movement, then, is an impertinent effort to construct Christianity out of an incomplete revelation.

The conversion of Saul has also a great typical interest. Saul, "an Hebrew of the Hebrews," was converted by the personal ministry of the ascended and glorified Christ. He will shine as a star in no crown of mortal evangelist. He is the Lord's convert. We may well believe that from the hour of Stephen's martyrdom, when he saw the glory of the shekinah reflected in Stephen's face, the whole being of Saul was shaken by profound questionings. The very violence of his conduct toward Christians proves this. He was "kicking against the goads" of an awakened conscience. But his conversion was wrought by the Lord in glory. In this Paul is a type, for the future conversion of Israel will be the alone work of the glorified Christ at His second coming (Ezek. xx. 34-38; Zech. xiii. 1-6, etc.).

Apart, however, from these great historical and typical considerations, the lesson suggests in the two questions of the stricken man on the Damascus road: "Who art thou, Lord?" "Lord, what wilt thou have me to do?" the key note of the whole life and service of the great apostle to the Gentiles.

For the two consuming passions of Paul were to know Christ and to obey Him. "That I may know him," he writes to the Philippians, as of his supreme desire, and this well on toward the close of his great ministry. He could, indeed, say, "I know whom I have believed," but it was that knowledge "in part," "as through a glass darkly," which could never satisfy the burning love of his heart. He had been repeatedly in personal conference with the Lord, had been caught up to heaven and heard unspeakable things, and this was but as fuel to the flame of Paul's longing to know his Lord.

And along with this passionate yearning to know, was an equal passion to obey. "Who art thou, Lord?" "Lord, what wilt thou have me to do?"—in these two questions may be found the heart of this lesson, the secret of Paul's unparalleled service, and the key to all noblest discipleship.

PETER, ÆNEAS AND DORCAS.

(April 13, Acts ix. 32-43.)

The Church of God has never missed the heart of *this* lesson. Not the miracles of Peter, blessed as they were in themselves and in their effects, but the lovely picture of a Christian woman doing, and content to do, a Christian woman's work, this it is which has held the loving regard of the Church for Dorcas through the centuries.

If there is, in the heavenly home, a museum of interesting and touching objects connected with the history of God's people on earth—and why should there not be?—then I am sure Dorcas' needle is treasured up there in the same department with the ox goad of Shamgar, David's sling, and the worn old shepherd's crook of Moses. If we had those things with us on earth we should make a superstitious and harmful use of them, as Israel did of Moses' brazen

serpent (2 Kings xviii. 4), but in heaven they could do no harm. If the old ark of the covenant is there (Rev. xi. 19) why not the thorn crown and the cross, and with them the lesser things of the long earth-struggle?

A Christian woman willing to do a Christian woman's work! Nothing is said of the ordination of Dorcas, because in the old-fashioned time when the Holy Spirit ruled the churches they did not ordain women. It does not appear that Dorcas got up an oyster supper, or a Trilby social, to "raise" money (out of other people's pockets) to clothe the poor widows of the Church. Nor was she so busy organizing a Grandmothers' Christian Endeavor Society for the clothing of widows that she had no time to do any sewing herself. Nor does she appear to have worked much at reforming or superintending the earth.

She did a woman's work, not the work of a man, nor of a mannish woman, and three qualities of Dorcas' work put it into marked contrast with very much feminine activity in the modern churches.

1. It was not sentimental work. Poor widows of Joppa stood weeping about the body of Dorcas when she lay dead in the upper chamber and pointed to serviceable garments (then worn by them, as the Greek implies) that she had made.

A great deal of the so-called Christian work of the day appeals to sentiment and springs from sentiment. It is pretty and perhaps harmless, and occasionally does good, no doubt, but it costs little or no personal sacrifice, and touches the sore need of humanity at no essential point. It is a pretty thought to send a flower in a pot to a poor sempstress, but perhaps she would rather have a personal touch of sympathy, a real betterment of her poverty and loneliness, a sister woman's friendship. Sentimental service soon stops. "Sunshine Tens" and "Cheer-up Clubs" are about as long lived as the cheap flowers which they scatter about.

2. The second characteristic of Dorcas' service is that it was personal. "This woman was full of good works and almsdeeds which *she* did."

Too much of modern Christian work is done at second hand. Is there a need? A society must be organized to attend to it, with a president, vice-president, secretary, treasurer, and a dozen committees with chairmen. The minutes of the last meeting must be read, objected to, corrected and approved. The chairmen of the dozen committees must report, and their reports must be acted upon. The pastor must attend, or be sharply criticised for his indifference to "the cause." All this is not Christian service. I knew of a church of which the pastor boasted that every member was in "service." Inquiry revealed the fact that every member had an office of some kind, or was on some committee. What the world needs and is waiting for is the personal touch of consecrated hands. But that kind of service costs. It is easier to be a chairman or secretary. One longs for the increase of the tribe of the young Christian who was asked to serve on the look out committee. He said he would rather serve on the *go out* committee. He was told that there was no such committee.

3. And the third characteristic of Dorcas' service is that she *did* it. A good many of us are full of good works and almsdeeds which we *plan*. The place of torment is said to be paved with good intentions. Mr. Puddefoot says that if he makes an audience cry they feel as self-satisfied as if they had taken up a collection. Ten thousand people intend to go as foreign missionaries for every hundred who actually go. Dorcas was full of good works which she *did*. She did a Christian woman's work for women, she did it *herself*, and she *did* it.

PETER AND CORNELIUS.

(April 20, Acts x. 34-48.)

There are three great pivotal events in the book of the Acts, the descent of the Holy Spirit at Pentecost, which was the long-predicted advent of a Person of the Godhead; the conversion of Saul, which gave to the Church God's elect apostle for organizing institutional Christianity and for receiving and recording the great truths concerning the mystery of the Church; and the opening of the door of the kingdom (Matt. xvi. 19) to the Gentiles in the house of Cornelius.

As has been repeatedly shown in these studies, the first preaching of the Gospel was, as Christ had directed, to the Jews in Jerusalem, Judea and Samaria (Acts

i. 8). It was therefore preaching of a peculiar type. The Jews were the children of the covenant, and by their birth and circumcision in covenant relation with God (Gen. xvii. 10-17; Acts iii. 25, 26). They believed in and worshiped Jehovah, the true God, but they had crucified their long-expected Messiah. Of them, therefore, was demanded repentance, "a change of mind" as to Jesus and His Messiahship, and faith in Him as such.

But the Gentile position was wholly different. The Gentiles were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

To the Gentile, therefore, a message calling them to faithfulness to a covenant which had never existed, would have been no glad tidings. For the Gentile world the Gospel must be, as it is, wholly of grace. No Gentile ever finds himself within the *covenanted* mercies of God until he has believed on the Lord Jesus Christ (Gal. iii. 29).

To Peter (not to his so-called successors, for an apostle can have no successors,) was given the unique privilege of the keys, and he fulfilled his office once for all when he opened the kingdom to the Jews at Pentecost, and when he opened the kingdom to the Gentiles in the house of Cornelius.

The lesson is an abstract of Peter's sermon on the latter occasion. His message is concerning Jesus Christ Whom God sent preaching peace. He rehearses the facts of Christ's baptism with the Holy Ghost; His brief ministry of blessing; His crucifixion and resurrection, and the great message of salvation to "whosoever believeth in him" (verse 42). And when this saving message had been announced that event occurred which is the heart of this lesson—the event which marks a distinct and vitally important advance in the truth concerning the Holy Spirit. "The Holy Ghost fell on all them which heard the word." It is needless to say that the hearing referred to was the hearing of faith.

The point specially to be observed is, that *for the first time* the believing hearer was immediately baptized with the Holy Spirit, and that this occurred the very first time the Gospel was preached to Gentiles.

So long as the Gospel was confined within Jewish bounds, an interval occurred between conversion and the baptism with the Spirit. And not only so, but in some way, by prayer, or the laying on of hands, the mediation of the apostles was required.

But, from *this* moment neither interval, mediation, "seeking," nor any supplementary or additional act of faith stands between the receiving of Christ as a Saviour and the baptism with the Holy Spirit.

The case of the disciples of John the Baptist whom Paul found at Ephesus constitutes no exception. Their lack of the baptism with the Spirit was not due to their ignorance of the Pentecostal effusion, but to their ignorance that Christ had come. They were still looking for "one who should come after" John the Baptist. In other words they were not believers on the Lord Jesus Christ. Furthermore, they were Jews, and so, after their conversion, Paul mediated their baptism with the Spirit.

The vital fact then remains, that from the opening of the door to the Gentiles faith on the Lord Jesus Christ and the baptism with the Spirit are coincident facts. Not once does Paul, or Peter, or James, or John, or Jude exhort believers to "seek the baptism with the Spirit." Every other imaginable exhortation they do utter, but never this. It is simply incredible that an experience so important should have been forgotten.

The Apostle Paul, to whom was committed the revelation of Church truth, not only does not exhort or command believers to seek the Spirit's baptism, but he assures believers that "by one Spirit they *are* baptized into one body, and *have* all been made to drink into one Spirit" (1 Cor. xii. 12, 13). That "upon believing" they *were* "sealed with that Holy Spirit of promise.

The modern confusion (apparently hopeless) on this point is due to confusing together two distinct operations of the Spirit, the baptism, and the filling. The function of the former is to unite the believer to the body of Christ, and to impart gifts for service (1 Cor. xii. 7-20). The result of the *filling* is blessing in life (Eph. v. 18-20) and power in service (Acts iv. 31, 33). What Christians need is not the baptism (which they have) but the filling with the Spirit, to which they are exhorted (Eph. iv. 18).

GENTILES RECEIVED INTO THE CHURCH.

(April 27, Acts xi. 1-18.)

The lesson title is misleading. If the thought of the Lesson Committee was that Cornelius and his household were received into the fellowship of the church at Jerusalem it must be said that the narrative gives no hint of such a thing. Into "the church which is his body" they had been baptized by the Spirit in the very moment when they believed.

The lesson gives the story (in part) of the return of Peter to Jerusalem, accompanied by six brethren who had witnessed the remarkable scene in the house of Cornelius when the Holy Spirit fell on the Gentile believers, to report what had occurred.

It was by no means a welcome report, for, though the narrative of Peter for the moment overwhelmed and convinced the hearers, the truth that Gentiles could become Christians without first becoming Jewish proselytes was not generally accepted at Jerusalem until after the great council of which we have an account in Acts xv.

The lesson, consisting as it does in the main of a rehearsal of events familiar to us from the study of previous lessons, seems to have few teaching points, and it is not easily perceived why the committee should have chosen it.

The heart of the lesson seems to be the tendency of believers to think much of custom and to look with suspicion upon any departure in the Lord's work from set methods and typical experiences.

Every great revival is marked by new and, therefore, to many, unwelcome methods. All the great revivalists have to undergo this testing. Wesley, Finney, Moody, Spurgeon, General Booth, are modern instances in point. The test which we rightly apply is, does God use and honor the new means to the saving of men? If manifestly He does, it should be for us the end of opposition.

GOLDEN TEXT HOMILIES.

Rev. R. A. Torrey.

April 6th. *"Repent ye therefore and be converted, that your sins may be blotted out." Acts iii. 19.*

Peter had just told the people who had been awakened by the healing of the lame man at the Gate Beautiful of the resurrection of Jesus from the dead. He had told them how he and his companions had witnessed His death on the cross and seen and talked with Him after His resurrection. In view of the fact of the resurrection of Jesus and His consequently proven Lordship and Messianic claims, Peter calls upon them to repent of their infamous treatment of Jesus. He tells them what they must do, and what God on His part will do, if they do this. What they must do (and what all men must do) is "repent and be converted." To "repent" is to thoroughly change one's mind. To "be converted" (or, to "turn again" R. V.) is to turn about in one's outward actions. The change in outward conduct would be the result of the inward change of mind, the outward proof of its reality and genuineness. To repent concerning Jesus is to change from the attitude of mind that rejects and crucifies Him to the attitude of mind that accepts Him as Saviour and Lord. The outward conversion that results from this inward change of mind will be the open confession of Jesus as Lord and obedience to Him in daily conduct. And what will God do, if we repent and are converted? He will blot out our sins. The very moment a man repents, that moment God blots out all his sins. There is not one of them left. He is "justified from all things" (Acts xiii. 39).

April 13th. *"Jesus Christ maketh thee whole." Acts ix. 34.*

Gospel means good news. It was indeed good news that Æneas heard from the lips of Peter, the gladdest news he had ever heard. For eight years Æneas had dragged out a miserable and hopeless existence. This day had opened just as all other days; it closed as no other day had ever closed: all because he had met a man who knew Jesus Christ and His mighty power. It was no

empty word that Peter spoke. It was a word of power. Jesus Christ really did make Æneas whole. And He is ready and able to make men whole to-day; for He is "the same, yesterday, to-day and forever." But there is many an Æneas who needs some Peter to come and tell him that Jesus has this power. The work was immediate and complete. One moment a helpless paralytic, the next full of life, and health, and vigor. Again and again is the word of power spoken to the helpless, hopeless, moral paralytic, and the strength of Jesus Christ goes through his soul and he walks among men in the fullness of the life of God.

April 20th. *"God is no respecter of persons." Acts x. 34.*

It makes no difference to God whether a man is a Jew or a Roman, an American or a Chinaman, white or black. He recognizes no such differences among men. He looks at the heart, and at that alone. A black man with a white heart is acceptable to Him, a white man with a black heart is an abomination to Him. It took Peter and the early Christians a long time to find this out. And there are many Christians that have not found it out yet. To them a white man is acceptable no matter what his character may be, and to them a black man is not acceptable no matter what his character may be. But with God all this is different, there is no respect of persons with Him. "In every nation he that feareth him, and worketh righteousness, is acceptable to him." The important question then is not, What is your color? or, What is your education? or, What is your place in society? but, Are you working righteousness? In order that we may work righteousness, there is one thing that is absolutely necessary, *i. e.*, that we believe on Jesus Christ. That is God's first requirement of us, "this is the work of God, that ye believe on him whom he hath sent" (John vi. 29). Until we do this we are disobeying God whatever we may do. Furthermore, we need the strength of Christ in order to work righteousness. It is not in any one of us to do it in our own strength.

April 27th. *"Whosoever believeth in him shall receive remission of sins." Acts x. 43.*

There is full pardon provided for every sinner on the face of this earth. Remission means dismissal. When God remits sins, He dismisses them. He dismisses them from His mind; He treats them as if they had never been; He puts them behind His back; He remembers them no more. The man whom God forgives is restored to God's full favor. He becomes a child of God. And our text tells us that God is ready to forgive anyone and everyone. The context tells us that all the prophets bear witness to this fact, that in Jesus Christ God has provided remission of sins for all sinners. There is just one condition upon which this remission can be obtained, belief in Jesus Christ. The vilest sinner that lives will receive full pardon for all his sins the moment he believes on Jesus. What is it to believe on Jesus Christ? It is to receive Him as our Saviour Who bore all our sins in His own body on the cross (1 Peter ii. 24) and to, therefore, trust God for His sake to forgive all our sins, and to receive Him as our Lord to Whom we surrender the entire control of our lives.

Young People's Department.

All communications referring to this department should be sent to the editor, Miss Anna W. Pierson, 1127 Dean Street, Brooklyn, N. Y.

Children in Mission Lands.

IV. Alaska.

Let us take a trip, this month, across the United States, and then by ship to the interesting and beautiful land of Alaska, and see what the boys and girls there are like. The land in which they live is indeed a beautiful one. It rivals Switzerland and Yellowstone Park, with its snow-covered mountains, glaciers, and hot springs. If magnificent scenery made people happy, certainly the dwellers in Alaska should be as full of joy as any in the world; but, alas,

this is not the case, except, perhaps, among those where Jesus Christ is known and loved.

We will peep first at these Alaskan Indians in their natural state, and then at those who have felt the influence of the Gospel.

These people live in a low one-roomed square cabin, which has a slightly pointed roof with a hole in it to let out the smoke, no windows, and only a low door. In the northern part of Alaska, many of the natives live in huts made of snow. Inside, the floor has three levels, the first or lowest is the bare ground. Upon this the fire is built and the dogs are allowed. Here also the meals are cooked, and the old women crouch about the fire and smoke. On the middle platform, or level, the men lounge and smoke and the women sew, weave baskets, etc. On the highest platform the blankets, clothes, and other treasures are kept. Outside of the houses may be seen great heavy *totem* poles curiously carved with representations of fish, wild animals or hideous faces. These poles contain the family history, only I fear we should find them rather difficult to read.

The people resemble the Japanese a little in appearance. They have rather flat faces, black eyes, large mouths and straight, black hair. Their complexion is much more like the Japanese than like our red Indians'.

Alaskan babies are washed, rubbed with grease and then tightly rolled in a skin or blanket which is well padded with grass. The little limbs are so closely confined that the poor baby cannot move hand or foot. Once a day the bundle is untied and the grass padding is changed. If this poor, uncomfortable, little bundle of humanity cries too much, his mother puts his little head under water to teach him to be quiet. If a baby boy has a curly lock of hair or a certain mark on his body, his parents believe that he is destined to be a doctor or a *shaman,* and he is brought up with this in view. Poor boy, he is not to be a kind doctor, healing and giving relief; but a sort of demon who tortures the sick, robs their friends, and causes the death by torture of many innocent people, through pointing them out as the cause of the disease.

Girl babies are often killed or left to die by their own mothers. They carry them to the woods, stuff their mouths with grass to keep them from crying and leave them to be killed by wild beasts or starve to death. Many mothers do this, not because they are cruel, but because they want to save their daughters from a life of suffering, cruelty, and worse than slavery. It is a kindness, they think, to the poor baby girl to put her out of the way.

The food of these people consists of berries, fish of all kinds, game, and fish oil. The women and girls do all the work except hunting, fighting, canoe building and fishing. If the husband and brothers are not doing one or the other of these things, they are lounging about smoking or abusing their wives.

These people are very imitative of foreigners. They had seen white people make bread, so one day when a barrel of lime was washed ashore, they thought it was flour and tried to make bread of it. They baked and boiled it, but it was of no use, they could not make anything of it that looked like bread. Perhaps it is just as well, for the sake of their stomachs, that they could not. They have many cooking utensils which are made of horn, ivory, or wood, and often carved with the family *totems.* The women make beautiful mats, baskets and hats. The baskets are so fine and tight that they will hold water, and food can be boiled in them. This is done by filling them with water and then dropping red hot stones in until the water boils.

The Alaskan Indians have not much of any religion. They believe in witches and demons, and have an idea of a god who punishes evil and rewards good. They also have an idea of heaven for men, but none for women, so there is no happiness for them either in this or in the future life. They have no idea of a God Who forgives sin, or Who loves them.

When a girl is thirteen or fourteen years old she is ready to be married and the lower lip is pierced and a silver pin with the point on the outside is inserted. Her face is also tattooed to make her more beautiful! A man wanting a wife sends a message to the girl's parents. If they reply favorably he sends them many presents. On the wedding day he goes and sits on her doorstep with his back to the house. The relatives, inside the house, sing a wedding

AN ALASKAN INDIAN FAMILY.

song. Then they spread furs upon the floor, and over these escort the bride to a seat by the side of the man. While they sit there in perfect silence, the guests and relatives eat, dance and sing. The bride and groom eat nothing for two days; after this they are allowed to eat a little, and then they fast two days more. After a month they live together as husband and wife. The pin is then removed from the wife's lip, and a spool-shaped plug is put in its place. As she grows older larger ones are inserted until when she gets to be an old woman the plug may be two inches thick. Often a girl or woman will have three or four plugs in her under lip, and the more she has, the greater is her respectability.

After death, the bodies of the men and boys are burned with horrible howls and dances, but the bodies of the women and girls are thrown into the sea or woods. They are not worth burning. If a woman's husband dies, she must lie on his funeral pile until her hair is burned, then if she is able, she can drag herself off. After the burning, the ashes of her husband are put in a bag, and this she must wear upon her body for two years, during which time she is clothed in rags and treated as a slave.

This is a very dark picture, at which we have been looking, of these people in their heathen condition; but thank God there is a brighter side. Where the missionaries have come to this land, there are wonderful changes for the better. The children under sixteen are compelled by law to go to school, and if a truant child is caught, the parents or guardians of the child are fined or imprisoned. The children are most anxious to learn, and will work like beavers to help the schools along. Some boys, who wanted a boarding-school started for them, cut wood, caught and salted fish, made a garden and raised vegetables for food, and did their own cooking and washing, besides studying hard. They slept on the floor, and, when it was cold, kept themselves warm by working or exercising.

They are anxious to do everything like the white man, so they try to dress like them, build themselves better houses, learn to sew and cook, and wish to be married and buried as the white men are.

Best of all they long to know the white man's God, and His Son Who came to save them. They long for the Light, and plead and beg for missionaries to be sent to them. Many times they walk, or paddle in a canoe, a hundred miles or more to hear the Gospel. Let us pray for these boys and girls in this far off land of ours. They are in great darkness and long for the Light of the World, even Jesus.

OUR ENGLISH LETTER.

Paul D. Moody.

In the death of Dr. A. B. Davidson, Scotland has lost one of its foremost scholars, and its loss has been felt by the world. Certainly no such small area of ground has been the home of so many giants in the Christian Church as Scotland and they have been both scholars and preachers. It is just such men as Professor Davidson who have won for their native land the position she holds to-day. It is very rare to see a scholar of the first rank whose whole life has not been dried up in his study or laboratory. But Doctor Davidson's personality doubled the influence of his scholarship, which of itself needed no support. His influence upon the young ministers of Scotland, and through them upon the world, cannot be estimated. To many he was a relief from the perplexities arising from the questions of modern criticism and the Old Testament. He would accept only what the facts forced upon him, and he never crowded the Scriptures into the grooves of some favorite theory.

The influence and popularity of the man were evidenced at his funeral when ministers and scholars from all over Scotland came to express their love and gratitude. The peculiar humility of his character always prevented Doctor Davidson's proper recognition in his lifetime, but at last it came, when he could no longer avoid it. One of his pupils has remarked that the governing idea of all his work was that the popular could not be the best, and he seemed to dread popularity and prominence as most men do criticism, feeling them to be the results of working for the approval of men and not from a sincere love of truth. For this reason it is felt by some that his sudden death has saved much of his work, for had he been aware of the end he would doubtless have destroyed many portions of his work on the relative value of which he and his readers would differ.

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The subject of church music would form a most interesting point of comparison between the churches of Great Britain and those of America. But it would be very difficult to be dogmatic. The fashionable quartet in a loft above the minister's head, so common in America, is fortunately lacking in England. The hymns have often more real music and consequently when well sung are much finer in effect than many of the hymns employed in American churches. But the best music is not always the most easily sung and when the congregation are not equal to the fine music the failure they make over it renders the singing of a much inferior air, such as may be heard in an American church—when the choir does not monopolize all the praise—excellent by comparison. An American misses some of his familiar airs when singing words long familiar to him. For example, when the noble death of our late honored President aroused the attention of many to Mr. McKinley's favorite hymn, it was sung in any number of English churches, but never to our air heard in the States.

The best congregational singing may be found in Scotland. One is tempted to think that the reason is not far to find, for when people have been taught to sing the Psalms and to really *sing* them, any mere oratorio is child's play.

The great hymns of the church may be heard, as in Free St. George's, sung in such a manner that they are in themselves sermon enough. When the "Te Deum" has been sung by Dr. Whyte's people, the hearer is spoiled for further appreciation of it from any choir, for he will have heard it sung at its best. The tendency is, however, to ask small audiences, or mission gatherings, to sing these same things. Then the singing is below the American scale.

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For nearly half a century one of the most prominent figures in English Non-Conformity has been Dr. Newman Hall, whose death occurred February 18. Dr. Hall was a man of peculiar gifts and his breadth of mind and culture made him a congenial friend to many of the foremost men of his time, including Gladstone and Ruskin.

REV. NEWMAN HALL, D. D.

Although Dr. Hall lived to the advanced age of eighty-six he continued to preach to the very end and was a frequent speaker at anniversary meetings throughout Great Britain.

As a writer, Dr. Hall is known best as the author of a little tract entitled, "Come to Jesus," published in 1848. At the time of our Civil War it was distributed by tens of thousands throughout the camps and hospitals. Later the tract was translated into twenty languages and attained a circulation of three million.

Dr. Hall first visited America during the Civil War in order to seek to restore a better understanding among the people of the North and the English. His lecture tour was in every way a success and through this means much was undoubtedly done to lessen the bitterness which had been engendered by the attitude of certain English politicians. It was on this occasion that he also raised funds to assist in the erection of his new church, known as Christ Church, on Westminster Bridge Road, of which the Rev. F. B. Meyer has been pastor during the last ten years.

MONTHLY MISSIONARY SURVEY.

Robert E. Speer.

A committee of the Peking Mission of the Presbyterian Church recently examined carefully the southern section of the Province of Chi-li, with a view to the location of a new Mission Station, and reported a population of six million souls almost unreached as yet. "We passed," the committee reports, "through fourteen walled towns, where no evangelistic work is done, which are practically without the Gospel, and within a day's journey of twenty more."

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A Roman Catholic missionary in Kan-sou, Father de Maesschalck, of the Society of the Immaculate Heart of Mary of Scheutles-Bruxelles, Missionary at Lan-Tcheou, writes in one of the Catholic missionary magazines of the death of the notorious Yu Hsien, who massacred the missionaries in Shansi at Tui Yuen fu. The letter is a vivid one. What evidence of its exact truth he has, Father de Maesschalck does not state:—

"Give way to the justice of God . . . ! Iu-hien (*i. e.*, Yu Hsien), the enemy of the Europeans, the former Governor of Shantung, then of Shansi, who, with his own hand massacred two bishops and several missionaries and nuns in his tribunal at T'ai-iuen-fou, has himself perished by the sword at the command of the empress.

"It was several months ago that the drama took place in which that monster lost his life. Prince Tuan, Toung-fou-siang, Iu-mantze, Iu-hien and other murderers were at Si-ngnan-fou waiting with the fugitive empress the outcome of the negotiations entered into with the victorious allies. To get out of difficulty the empress was sending repeated expressions of sorrow to the European and American representatives in the hope that material proofs of it would not be exacted from her. She feigned to punish her partisans, giving them at the same time a chance to save their heads.

"Thus it is that Toung-fou-siang, who from robber had become commander-in-chief, was deprived of his rank and sent home. Iu-hien was ban-

ished to the remotest part of the Empire; and on the 10th of January, he passed through Lan-tcheou, our capital, in a wagon like a common criminal.

"All this, however, was stage-play and, for a little while, the road to exile would have become for Iu-hien the road to the capital. Li, the new governor, had arrived ten days before. But this Li was no less than an old mandarin of T'ai-iuen-fou, and one of the accomplices of Iu-hien in his sinister exploits.

"It is easy to guess what followed. As soon as Li heard that Iu-hien was coming, he went out to meet him at the head of all his troops; and soon the murderer seated in a beautiful palanquin entered the city in triumph, welcomed by the applause of the inhabitants, who greeted in him the heroic defender of the country.

"But they had reckoned without Marshal Count Waldersee. A message was sent to the empress in the name of the allied powers demanding that Iu be delivered to them or put to death. A messenger was at once dispatched from Si-ngan-fou with a death sentence. The governor much disturbed, endeavored to gain time by postponing the execution for eight days, on account of the new year festivities. A guard of mandarins was appointed to watch night and day over Iu-hien, who was requested at the same time to poison himself and thus avoid the opprobrium of a public execution. But in spite of all entreaties Iu refused.

"'If I must die, it will be at your hands,' said he, 'and the people will avenge my death.'

"The governor, unable to make up his mind to execute his former accomplice, committed suicide.

"In the meanwhile Iu-hien was not inactive. Some of his friends began to incite the people of the city, where the sudden death of the governor had already caused a great commotion. Threatening cries against foreigners were heard in all the streets, while Iu-hien was exalted as a hero. Soon after placards were posted urging the people to deliver him. The guards seeing then that public peace was in danger, notified him that he would be put to death immediately.

"Iu-hien was writing letters when he received the fatal news, and was allowed to finish his correspondence. He had coffins prepared for himself and wives, in case of emergency. Three of them were with him, the fourth had remained with her mother. When he understood that the end had come, he allowed one of his wives to live to bring up his children, the other two were made to swallow opium. One soon died. Seeing the other writhing in horrible convulsions, Iu-hien put an end to her miseries with his dagger, and continued his letters to his mother and friends.

"At dawn he was still writing when word was brought to him that he had to come out at once. Being Grand Mandarin, he could not be beheaded by a common executioner; the dreary work had been entrusted to a military chief. As soon as he appeared in the street he was ordered to kneel down and prostrate himself on the ground; he was to be struck while raising his head. The executioner did not aim well, and the blow only cut a deep gash in the neck. The unfortunate man raised his head covered with blood, crying out: 'Pon-hing, pon-hing' (you have missed). One of his servants then planted his knife in his throat and gave him the death-blow."

In the same magazine, Bishop Hofman of Southern Shansi, writes in naive confession of the military and political state which he has assumed:—

"I now have to live and conduct myself with the ceremony of a viceroy. I have three hundred soldiers at my disposal, or at the command of the Fathers. What a singular thing is the apostolic life! All this is directly contrary to my religious character, and puts me to great trouble. But the honor of the Church requires it, and I cannot avoid it. We have suffered too many petty annoyances and insults; too many injuries and illegal oppression, to pass the sponge over them all without some sort of reparation.

"The most trying part of the whole matter is our daily intercourse with the mandarins, who all now appear our best friends. Yet we can submit to it, because it is counterbalanced by their willingness to help direct our affairs, which present unforeseen difficulties and are often very perplexing. I shall not have long to support this new dignity, however. My responsibilities have become too heavy for my advanced age, and the Holy Father has kindly accepted my resignation."

It can easily be believed that a spiritually minded man will be glad to escape from such a situation.

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Two recent items of news from Teheran reveal the trend of political influence there. First: About six months ago, Mr. H. W. Maclean, an Englishman, entered into a three years' contract with the Persian Government to superintend the Imperial mint.

The Russians recently demanded his removal, and he has been replaced by a Belgian. Mr. Maclean received full indemnity for his contract.

Second: The Post Office Department of the Persian Government was recently put into the hands of a Belgian for administration. About two weeks ago a new order was issued effecting the outgoing foreign post. By its conditions, the post for Russia will leave Teheran on Thursdays, connect with the steamer leaving Enzele on Sunday for Baku, catch the vestibuled train leaving Baku on Wednesday, and be in Moscow in about eight or nine days from Teheran. The Russians are in power here.

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An interesting character died a few weeks ago at Clay Ashland, Liberia,—the Hon. Alfred B. King. Mr. King had been for many years the teacher of a boys' school supported by the Presbyterian Board, but he had been active also in public affairs, and when the Presbyterian Board discontinued any further appropriations to Liberia, he continued both his school and his political life. He was the Liberian Commissioner at the World's Fair in Chicago, in 1893, doing very creditably in spite of poor support; and last year he was one of the commissioners sent to England in connection with the Mannah river question, the rectification of boundaries, etc. "I am happy to state," he wrote in a letter not long before his death, "we succeeded in our mission, and were everywhere well received by the British public." He was a useful citizen and bore a good name, as far as I know. At the same time, he revealed by his limitations, useful man as he was, the discouraging problem of Liberia.

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A tea merchant in Shanghai writes in a a personal letter of his impressions as to present conditions in China: "It has been a great surprise to everyone to have the court return to Peking by this early date. I never thought the Empress Dowager would come back, but I expected that she would fix the capital at some remote place. There is no reason to think that she or her clique love the foreigners any more now than they did before, but it looks as if she appreciated the fact of her defeat, and the folly of the Boxer outbreak. As a salve to her troubled feelings, she knows full well that the Chinese have got the best of the foreigners in the peace negotiations, and matters precedent thereto. The military forces have retired from Peking, outwitted by the Court at distant Hsianfu; the Chinese could wait and did wait; the foreigners were tired out! So far as I am able to form an opinion the situation in China is likely to be peaceful,—no more liability of outbreak than there always is, and this only of a local nature. But people at home must learn to take imperial decrees and official statements at a discount on their face value. For example, within a few days it is rumored that a decree has been issued ordering the decapitation of Tung Fu-hsiang; this has not been confirmed; but even if such a decree were issued, it would probably signify nothing. The transfer of Yuan Shih-kai from the position of Governor of Shantung to that of Viceroy of Chihli, may be unfavorable for Shantung, but in his viceroyalty he can further the interests of foreigners very much, unless the Conservatives should prove too strong for him. People at home must not reason that because the Japanese have rapidly adopted foreign education and foreign ways, therefore China will do the same when the nation really wakes up. They never will wake up in the same way. There will be progress in China, but conservatism is too deeply ingrained for rapid changes to take place."

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Missionaries differ in their ability to write brightly, and to note the interesting things. Here are some bits from a letter from Japan. The reference in the first sentence is to the course of language study presented by the Mission for new missionaries:—

> "If you noticed the reading of novels suggested in the course, you would doubtless surmise that there was at least one frivolous member of the committee. There are beginning to be good novels in Japanese. They are interesting and easy. Those recommended in the course are by a young woman who died at what seemed to be the beginning of a brilliant career. Her stories are sweet but sad, and there is nothing objectionable about them. When I came away from ——— my Mary and I were reading together a novel written by a Chris-

tian, and so popular that it has been dramatized. A story (also by a Christian), which received a prize of three hundred yen, has been running as a serial in a leading newspaper. The hero is a Japanese who went to United States of America, was educated and became a pastor of a church there. He married an American girl, whose mother did not approve of the marriage, and treated her daughter very unkindly, but the girl bore everything in a beautiful Christian spirit. Everyone seems to be reading this story and talking about it. I know of two young men in ——— who admired the heroine's life so much that they went to church to learn more of Christianity. Wouldn't it be wonderful if the novel should be a factor in the conversion of Japan?

"The festival of Ancestors is going on in ——— now. It lasts for three days, but yesterday was the great day. They have a proverb that 'even the devils play' on that day. The ——— and I went out to the principal cemetery in the evening. It is a beautiful place on a hill side, and full of great pine trees. It covers many acres and is very old, some of the stones dating back five hundred years. Ordinary people are buried at the bottom, and further up begin the burial places of the *Daimyos* of this province. They did not crowd their lords. Each has an enclosed place about fifty feet square with broad paths between. There is nothing on these terraces to suggest a cemetery, and we often have picnics there. For everyone that dies, a new terrace is built farther up. The present head of the house is a Shintoist, so all that part of the cemetery was dark, but everywhere else it was gay and bright, with lanterns at the graves, and people coming and going, wearing their best clothes. An elderly jinrickisha man who went about with us, said he did not believe that the spirits of the dead came back at that time, only a few people believe that now. The lanterns were put there only to show their honor and love, and looking at it in that light it seems a harmless and pretty custom, like putting flowers on the graves, or flags on Decoration Day. One very good woman had twelve lanterns before her grave. Some of the lanterns were not lighted, and the man explained that many people set up the lanterns, and then hired someone to put in the oil and light them, and these care-takers dishonestly failed to keep the contract. The man led us to 'his grave' quite at the bottom of the hill, and very much crowded. His son was buried there. He said, 'You see at this rotten place there are only three lanterns,' but they were not lighted, and by that time we were so in sympathy with the spirit of the evening, that we were quite indignant at the fraud of a care-taker, and would have liked to light the lanterns ourselves.

"On our way back, we stopped at some of the Buddhist temples. They were lighted and decorated and the altars were very gorgeous. It made one think of the 'feast of lights.' On this night people keep their houses lit and open all night. The streets were thronged with people in their best clothes. We went into a graveyard back of one of the temples, and there we realized that it was really an act of worship. A priest was going about praying at the graves for different groups of people. We watched one family some time. Father, mother and sons bent low before the grave, while the priest droned and mumbled. The scene needed that to remind us that it was a heathen ceremony. In Japan we see so little of the revolting practices of heathenism, we meet so many 'amiable pagans' it is hard (I speak only for myself) to always bear in mind that they are truly heathen, and one is in danger of condoning many things as 'customs of the land' that are really heathen practices. It is only His strength that keeps our weakness from being dragged down while we are trying to lift people up."

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Some note will probably be made in this survey soon of the last census in India. There has been a notable increase of Christians in the last ten years and there have been other changes of wide-reaching influence. One missionary writes in a letter: "How very encouraging are the returns of the last census which have just been published. An increase of seventy per cent in the number of native Christians since 1891. This ought to stimulate us. I have just been walking around the compound with Miss J———, showing her some of the beauties of the place,—beautiful, shady trees, lovely rose bushes, etc. I remember when this was a jungle,—no mission house, no church building, no Christian community. Now there is a pretty little church, a small band of Christians here, and they are stretching out to the regions beyond to Fazillea, Muletesar and Zira. All this crowded into the life of one missionary. Oh, we ought not to be discouraged!"

Those who exalt Mohammedanism as a religion of abstinence from strong drink have something to say in defence of this view, but alas, the situation is not as fair as they represent, and even in Moslem lands missionaries have to face and fight the drink evil. Oftentimes it is the evil as introduced by foreigners, or as fostered by the Armenian wine-sellers; but oftentimes, too, it is the independent curse of the Moslems themselves. Occasionally a missionary wins a victory. The Rev. L. F. Esselstyn describes a recent experience in Teheran:—

"Just before United States Minister Bowen left Teheran for America on his vacation, an incident occurred that might interest you as an indirect opportunity for missionary work. We have many similar ones and perhaps the judgment day will show that they were not so indirect after all.

"A liquor saloon was recently opened within ten rods of the main entrance to our central mission premises. I asked Mr. Bowen to request the Persian Government to close it. He could not take official action in the matter, but did write a friendly, informal letter to a gentleman in the Foreign Office, who in turn brought it to the attention of the Foreign Office, who in turn wrote to Mr. Bowen that the Foreign Office could not act officially in the matter because they must treat all alike, and if they closed that saloon it would involve other interests.

"I then took the matter directly to the Prime Minister myself. He and I are friends from away back. He was in attendance upon the Shah when I went to see him about this matter. I found him in his private room close by the Shah's apartments. I had not previously sent to him asking for an appointment to lay important business before him, thereby giving him a good chance to postpone me indefinitely, but I walked straight in through the place, past all the guards and attendants just as if I owned the whole show.

"It was a warm afternoon, and when I appeared at the door of the Prime Minister's apartments, there he was stretched at full length on the carpet taking his ease. He seemed to have eaten a hearty meal. He was attended by his secretaries and scribes. He sat partly up leaning on his elbow, and bade me take a chair at the top of the room which was the place of honor.

"We exchanged the usual Persian courtesies, each expressing the hope that the other would live for a thousand years, and then I told him I wanted to lay a matter of business before him. He requested me to proceed. I reminded him of our mission and the work we are and have been doing in Teheran. I told him the story of the opening of a saloon close to our door. I pointed out to him how contrary that saloon and its influence was to our mission and the influence we are trying to exert. I reminded him of a saloon opened a year or two ago near the door of his own private residence. I called his attention to the fact that during the last ten years many saloons have been opened in Teheran. I told him that this use of intoxicants as a beverage was contrary to our Bible and his Koran. I asked him if he would order the saloon by our door closed.

"He listened to me for as much as half an hour without saying a word, and then, when I had finished, turned to his first secretary and said: 'It is a shame to us Moslems for these Christians to be obliged to come and talk to us this way. Draw up an edict at once abolishing all retail traffic in intoxicants in Teheran.' The secretary replied that such an edict would involve the Foreign Legations and many of the foreign business firms, and would make much trouble. The Prime Minister replied that would make no difference and the edict must be drawn up so as to cover the case, and if any corporation or individual could not buy as much as a whole case of whiskey at one time they could go without any. I thanked him for his kindness and took my departure.

"The Prime Minister's order seems to have been executed, for only a few days later, all the Foreign Legations were notified officially by the Foreign Office to the above effect. The Legations at once held a meeting, to which United States Minister Bowen was not invited, and agreed to each send a letter to the Foreign Office protesting against the edict.

"Mr. Bowen then wrote another informal, friendly letter to the before mentioned gentleman in the Foreign Office pointing out to him that if the Persian Government acceeded to the protest of the Legations,

Persia was practically becoming merely a protectorate of the Foreign Legations. A few days later the gentleman called on Mr. Bowen asking the privilege to translate the letter for presentation to the King. I believe permission was given. Meantime the saloon by our door was and still is closed. The order as a whole has not yet been put into force, at least some of the saloons are still open, but in the end we will get 'prohibition' for Teheran, D. V."

THE LATE GEORGE C. NEEDHAM.

Mr. George C. Needham entered his reward at his home in Narberth, Penn., February 16. The end which came very suddenly was caused by neuralgia of the heart. Although enjoying comparatively good health which had enabled him to continue his work as an evangelist and Bible lecturer, Mr. Needham had never been perfectly strong since his illness in 1893, at which time his condition caused his friends alarm.

Mr. Needham was a native of Ireland, coming to America in 1868, when he was only twenty-two years of age. His gifts as a speaker, and his knowledge of the Bible, at once placed him among the prominent evangelists of the day and made him a most acceptable speaker at Bible conferences, several of which he was closely identified with in organizing. The "Believers' Meeting," which subsequently developed into the Niagara Conference, was instituted largely through Mr. Needham's efforts, and for more than twenty years was the occasion of the gathering of many Bible scholars like Drs. Charles Erdman, Nathaniel West, C. I. Scofield, James Brooks, and Major D. W. Whittle.

For some time Mr. Needham was pastor of the Chicago Avenue Church, where his ministry was greatly blessed. He resigned this charge, however, to devote his life entirely to the work of an evangelist, and during the last twenty years he has traveled widely through America holding gospel meetings and conducting Bible readings. Latterly, Mr. Needham has spent a great deal of his time in the South, more especially in Texas, where lasting results testify to his faithful preaching.

Four years ago Mr. Needham made a tour of Japan, visiting the various mission stations and holding conferences with the missionaries and native Christians. He also, on several occasions, made tours of Great Britain, where he made many friends and was greatly blessed in his work.

Religious Thought and Activity.

A Valuable Manuscript Found. It is announced that a remarkably interesting manuscript by Dr. Chalmers has been recovered. It is of a biographical nature, and was not known to Dr. Hanna, his biographer; in fact, it turned up only the other day. The manuscript is in the hands of the Religious Tract Society.

Work Among Indians. The following interesting data is given by a contemporary respecting work among Indian schools:—

The whole number of pupils in Indian schools last year was 27,522, and an average attendance of over 83 per cent was secured. Notwithstanding the discontinuance of the Indian school contracts, the total number of pupils cared for last year was 1,071 greater than in any previous year. The school employees numbered 2,208, nearly one-third of them being Indians.

A Constitutional Amendment. The loyal Americans of Utah are asking the Congress of the United States to make provisions for an amendment to the Federal Constitution. It is asked that the amendment, when ratified by the State Legislatures, shall forever pro-

hibit the practice of polygamy and polygamous cohabitation in the territories and states of the Union. The people of the states and territories adjoining Utah are earnestly uniting with those of this state in this plea for deliverance from the plague of the nation. The representatives of our American homes, in all the states, are joining in this petition to Congress. Such an uprising of sentiment, North and South, East and West, must have a rational and patriotic reason.

Bible Study in Boston. A very successful series of meetings for Bible study was held in Park Street Church, Boston, during the early part of February, where the teachers were the Rev. James M. Gray, D. D., of that city, Mr. A. C. Gaebelein of New York, and Rev. George L. Alrich of Scranton, the latter substituting for Rev. C. I. Scofield, D. D., of Northfield, who, through indisposition, was unable to be present. The books of the Bible studied were Ruth, Job, Colossians and Hebrews, while special addresses were given on such themes as the Verbal Inspiration of the Bible, the Second Coming of Christ, the Signs of the Times, etc. The attendance, both of ministers and lay Christians, was excellent, and there was a marked evidence of the presence of the Holy Spirit.

Sunday Closing. The movement for Sunday closing of public houses in England is assuming a business-like aspect. One of the chief obstacles has been the comparative indifference of members of the Anglican Church to the reform. This should now be greatly modified by the warm advocacy of several of the leading bishops, as well as of the Archbishop of Canterbury. The working-classes are erroneously supposed to be hostile to the movement. About a million householders have already been canvassed, the result showing a majority of seven to one in favor of Sunday closing. Even more striking is the result of a canvass of fifty-six workshops, containing over 11,000 men. Of these 10,000 declared themselves in favor of Sunday closing, with 1,190 against, and 514 neutral. A majority even of publicans have declared against the present custom. —*The Christian* (London).

Soul-Winning Sermons. Dr. Herrick Johnson thus defines a sermon that will win men to Christ: It will have in it what was in Christ's eyes when He looked on Peter, with the curses and denials scarce off that poor disciple's lips. It will have in it what was in Christ's voice, when He stood weeping over Jerusalem, and said, "How oft would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." The severest rebuke will get its chief severity from this deep undertone of divine compassion. And whether it be warning or entreaty, command or invitation, the terrors of the law or the forgiveness of the gospel, the pathos of a suffering and beseeching and pursuing love will bathe it all, and make it clear that if the sermon does not bring the prodigal home, it will be because he preferred to trample on his Father's heart and murder mercy.

The Nyack Missionary Institute. This institution, founded by A. B. Simpson, president of the Christian and Missionary Alliance, is completing its twentieth year, or the fifth since being located in permanent quarters of its own in South Nyack. The building is admirably and amply arranged for the home and school of two hundred students. The enrollment thus far this year has been above one hundred and sixty. The main term will close on May 1 with commencement exercises, but, without interruption, the school will continue for an early summer term until June 13, and then be followed by the annual workers' convention, which has been heretofore held in New York City in the spring. This institute is designed to prepare men and women for the foreign fields. It also freely receives others, whose callings in the Lord's service may lie at home, and also such as do not as yet realize any distinct call, but who wish to put themselves in the way for any use the Lord has to make of them.

Accuracy of the Word. Few people appreciate the care that is taken in the printing of the Bible. The following from an English secular paper is of special interest in this respect:—

The printing of the Bible is the most strictly guarded work in existence—a fact

which appears strange until we reflect on the mischief an inaccurate Bible might bring about. The King's printers and the two universities of Oxford and Cambridge give to the world all the Bibles printed in the United Kingdom, except some printed by special license. A few years ago the question arose whether the word "spirit" in Matthew iv. 1, and Mark i. 12, should have a capital "S," it having been previously printed with a small one, and, although the word was obviously wrongly printed, it was not until after the ruling powers at the universities and the King's printers had met in solemn council that leave was given to use the capital letter. Nothing sanctioned by authority in 1611 may be changed without creating something akin to revolution in the places where Bibles are printed.

Christian Endeavor Work in Baltimore. The temperance work in the Christian Endeavor Society in Baltimore has made great progress during the past two years. At the state convention in 1899 the first state superintendent of temperance work was appointed. Little over a year ago the state Y. W. C. T. U. secretary, Miss Florence A. Stammond, was appointed city chairman of the temperance committee, and her efforts have been crowned with success.

The committee has a list of thirty-five temperance leaders who have volunteered to give a temperance talk whenever called upon. A delightful "Coöperative Temperance Meeting," composed of Epworth League, Christian Endeavor Societies and members of the Y. W. C. T. U., was held recently at Chatsworth M. E. Church, under the auspices of the local Christian Endeavor Union and the Neal Dow "Y."

The society of Lafayette Square Presbyterian Church appoint a committee for each Sunday who study up the topic from a temperance standpoint. This is a big step forward and we hope other societies will follow. If space would permit, we could give other encouraging efforts which are put forth in all branches of Christian work.

The Finger of God. From the time when God said to Moses concerning His people Israel, "*I* am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land," and immediately followed it with, "Come now, therefore, and I will send *thee* unto Pharaoh, that *thou* mayest bring forth . . . . the children of Israel out of Egypt," His plan has always been to make use of human instrumentality, to save men through men.

> During a season of revival a friend was praying one evening for a certain unconverted neighbor. After this manner he prayed: "O Lord, touch that man with Thy finger; touch him with Thy finger, Lord!" The petition was repeated with great earnestness, when something said to him: "Thou art the finger of God! Hast thou ever touched this, thy neighbor? Hast thou ever spoken a single word to him on the question of salvation? Go thou, and touch that man, and thy prayer shall be answered." It was a voice from the throne. God's servant rose from his knees self-condemned. He had known the man as an impenitent for a quarter of a century, yet had not uttered a word of warning. Hundreds of opportunities had come and gone, but the supreme question of life had been set aside for such topics as the "weather," the "latest news," "politics," and "trade." His first duty as a Christian had been left undone.—*Selected.*

It would be well for us as Christians to ask ourselves if God has nothing against *us* in this respect, if our anxiety for another's salvation is great enough to lead us from praying *for* him to personal dealing *with* him.

A great Need in Bombay. The following extract from the *Bombay Guardian* reveals a pitiable state of things in that city as regards both mothers and children of the poorer class:—

> Enquiries have lately been instituted regarding a very heavy infant mortality in the outlying Mahim and Dharavi districts, revealing the pitiable condition of some of the laboring classes. It is stated that many women who are workers in the mills and tanneries, and living in the suburbs named, suffer through the unskilled treatment of the native *dhais* (who are not supposed to exist in cities where excellent hospitals ought to provide for their care) and that the infants also suffer greatly and often succumb. The health officer also blames the women themselves, who, poor things, unable to take their little ones with them to the mills, drug them with the easily obtained government *bala*

gollees (children's opium pills), sometimes so heavily that they sleep not to awaken when, tired and worn with her work in the heated noisy mill, the mother returns to her home at evening to tend her baby and cook the food for her husband and the children. It is a weary life and the struggle is written —would we but read it—on the pinched faces and thin limbs of the mill hands who of an evening pour into the public roadways. The editor of the *Voice of India* suggests that homes should be opened in Bombay similar to the well-known Crèches and other children's homes in England where the little ones could be cared for while their mothers are at work. The suggestion is excellent; could it not be taken up by lovers of children—other than missionaries whose hands are already too full—and quickly carried into effect?

The Ohlange Industrial School. Speaking of the new Industrial School at Ohlange, Natal, which has recently been opened through the efforts of Rev. and Mrs. Dube, who, as many will remember, were for some time in this country preparing themselves and raising funds for the work, the *Outlook* says:—

> The school numbers now about a hundred enrolled pupils; and the first building—undoubtedly the nucleus of others—consists of a long, low structure, providing school, dining, recitation, and bed rooms. The building is insufficient to accommodate the number of pupils applying, and in fine weather some of the classes are held out-of-doors. Much of the necessary furniture is being made by the schoolboys. Besides Mr. and Mrs. Dube, there are two native teachers, Mr. Mdima and Mrs. Msweli, who have had long experience in this kind of work. The tuition is twelve dollars for a term of four and a half months; this sum covers the cost of food only. No greater charge could be made, for the people are poor, and the boys are expected to work half a day. They find employment on the farm in connection with the school; thirty acres of land have been plowed and planted with corn, potatoes, beans, nahlubuzi (ground-nuts), and mangoes. Orange, banana, and peach trees have also been set out. Mr. Dube's lectures on farming have inspired many of the natives to cultivate the ground; he has also shown them, by means of plows and grain-drills outside the house and sewing-machines inside, how American machinery lightens labor. The Industrial School is only a part of the work of Mr. and Mrs. Dube, who carry on as well a day school, Sunday school, and church. All these efforts have a social as well as religious value; they teach the natives to acquire such evidences of civilization as the proper appreciation of food products, the sanitary advantages of houses over huts, the comfort of beds as compared with sleeping on the ground and the covering of nakedness.

Work at Home and Abroad.

Receipts for February, 1902.

Pandita Ramabai's Work for India's Child Widows:

Miss A. C. T., Brookline, Mass.	$ 3 00	
Mrs. W. B. S., Beloit, Wis.	10 00	
M. W. P., Lake Helen, Fla.	1 00	
Mrs. E. G., New York City	5 00	
G. R. S., Greensburg, Pa.	1 00	
Mrs. J. D. B., Boston, Mass.	5 00	
Misses N., Chicago, Ill.	5 00	
Mrs. C., Alameda, Cal.	5 00	
J. J. A., Brooklyn, N. Y.	10 00	
Mrs. L. R. B., Haydenville, Mass.	1 00	
		$ 46 00

Moody Memorial Endowment Fund:

K. McC., Swanton, Vt.	$ 60	
Mrs. J. D. B., Boston, Mass.	5 00	
Mrs. L. R. B., Haydenville, Mass.	1 00	
		$ 6 60

Moody Bible Institute:

Mrs. J. D. B., Boston, Mass.	$ 5 00	
C. L., Norristown, Pa.	5 00	
		$ 10 00

Dr. Paton's Work in the New Hebrides:

Mrs. E. B. S., Beloit, Wis.		$ 5 00

Bishop Thoburn's Work in India:

Mrs. C. H. McC., Pittsburg, Pa.	$30 00	
Mrs. J. D. B., Boston, Mass.	5 00	
		$ 35 00

Northfield Seminary:

C. H., San Anselmo, Cal.	$ 75	
Mrs. H. M. D., Glendale, Cal.	2 00	
		$ 2 75

Mr. J. D. McEwen's Work in South America:

Mrs. L. R. B., Haydenville, Mass.		$ 1 00

Mount Hermon Boys' School:

Mrs. M. W., Fort Scott, Kans.	$ 5 00	
M. M. H., Rochester, N. Y.	1 00	
C. H., San Anselmo, Cal.	75	
Mrs. H. M. D., Glendale, Cal.	2 00	
		$ 8 75

Free Distribution of Record of Christian Work:

Miss A. C. T., Brookline, Mass.	$ 2 00	
Mrs. J. D. B., Boston, Mass.	5 00	
Mrs. R. S., New York City	7 00	
		$ 14 00

Personalia.

Mr. E. A. Whittier has recently closed a successful mission in Plainfield, N. J.

Rev. Sam S. Holcomb is to hold evangelistic meetings in Arkansas, Texas, Kansas, Missouri, and Louisiana.

Rev. Alfred Terry of Bayfield Sunday school has just closed a very successful series of meetings in Chetek, Wis.

Evangelist John A. Davis has closed a very successful series of meetings, lasting for four weeks in Phœnixville, Pa.

"Harp evangelist," **George H. Thompson,** of Waterloo, Iowa, has just finished three weeks of union meetings in Woodline, Iowa.

Mr. Marion Lawrence and Rev. James M. Gray, D. D., addressed a great gathering of Sunday school workers at Providence, on February 5.

Messrs. R. E. Johnson and H. K. Grose of Chicago conducted a series of evangelistic meetings at Peoria, Ill., during the month of January.

Rev. C. L. Evarts concluded a series of meetings, lasting eighteen days, in Ironton, Ohio, after which he spent nearly a week in Piqua, Ohio.

Rev. Robert L. Jones of New York is conducting union evangelistic meetings in Lisbon, N. D., and is having very large, attentive audiences.

Evangelist C. R. Handenschield of Chicago, Ill., has conducted a very profitable revival at Wilton Center, Ill., and goes from there to Remington, Ind.

Mr. S. M. Sayford, secretary of the Evangelistic Association of New England, is contemplating a series of noon meetings in Faneuil Hall, Boston.

Rev. Arthur J. Smith is conducting evangelistic services in the Sixth Presbyterian Church of Newark, N. J. He is assisted by Mr. Fred F. Marquis as singer.

As a result of **Evangelist E. W. White's** work during January in the Presbyterian Church, Three Rivers, Mich., a large number joined the church on a recent Sunday.

The Rev. Frank L. Goodspeed, pastor of the First Congregational Church of Springfield, Mass., has accepted the call of the Calvary Presbyterian Church of Cleveland, Ohio.

Mr. Norman N. Camp assisted the pastor of the Presbyterian Church at Hersman, Ill., in a two weeks' mission, which resulted in a number of accessions to the church on profession of faith.

Rev. Howard S. Bliss of Upper Montclair, N. J., has accepted the presidency of the Syrian Protestant College at Beyrout, as successor to his father. He expects to leave this country next autumn.

Mr. Henry Varley, after returning from Atlanta, Ga., where he was one of the speakers at the recent Bible Conference, is now conducting a series of special evangelistic services at Worcester, Mass.

Much good has been accomplished by union services held in Montevedio, Minn., by **Rev. C. N. Hunt** during January. In February his work was in Topeka, Kan., and in March he is in Evansville, Wis.

Rev. Dr. Mays has been conducting missions in the Erie Presbytery this winter. In March Mr. Mays assisted Rev. I. D. Sammons of Wattsburg, Pa., in special services in the Congregational Church of Spring Creek, Penn.

Rev. Milford H. Lyon with his gospel singer, **Mr. George H. Williams,** has been continuously engaged the past six months in evangelistic campaigns through the Central states. They leave early in March for the Pacific coast.

The newly formed diocese of western Massachusetts of the Protestant Episcopal Church will have for its first bishop **Rev. Dr. Alexander H. Vinton** of Worcester, a nephew of the late Rev. Dr. Alexander H. Vinton. He will reside in Springfield.

Mr. Rowland Edwards held a series of meetings in Clarendon Street Church, Boston, February 2-15. The attendance of Christians was good, but the absence of the unconverted from the meetings resulted in fewer conversions than was hoped for.

Rev. Francis E. Smiley was engaged in union meetings in Chester, Pa., in the month of February. The hearty support of the pastors made the work most effective. From Chester Mr. Smiley went to Cairo, Mich., and thence to Watertown, N. Y.

Rev. H. D. Sheldon, Oneonta, N. Y., has been holding a two weeks' revival in Scotia,

a suburb of Schenectady, N. Y. There were many conversions and the week-day afternoon Bible readings were largely attended. Over seventy children expressed their desire to lead better lives.

President Cuthbert Hall has been elected Haskell lecturer in India and Japan during the coming year. He expects, also, to lecture in China and Korea on this trip. The theme of these lectures will be Christian Belief Interpreted by Christian Experience.

Rev. A. C. Dixon, D. D., pastor of Ruggles Street Church, Boston, conducted an evangelistic service and preached every evening in his own church during the month of January. While the attendance was not remarkably large, the number of conversions was encouraging. Professor C. C. Case assisted in the song service.

One of the most encouraging works of grace in New England this winter was the four weeks of evangelistic effort of **Mr. E. E. Davidson,** in Brattleboro, Vt., during January and February. A marked feature of the results was the large number of men of families who were brought to the Lord.

It has pleased God to take from His earthly vineyard another valuable servant, **Rev. John S. Vredenburgh,** of Springfield, Ill., whose funeral was in that place on February 23. He contracted a hard cold and almost without warning was taken from amongst his people.

Rev. Merton Smith has been conducting a series of meetings for three weeks in Tucson, Ariz., with about one thousand in attendance each week-day night, and on Sundays the tent was packed. There were many strong cases of conversion resulting and large numbers of Mexicans in attendance. Following these meetings he has conducted services in smaller places, and reports in one mining camp the conversion of the president, superintendent, and general manager of the company. His plans are to continue meetings during the spring months in Texas, New Mexico and the Indian Territory.

Rev. James M. Gray, D. D., reports that his Bible work in New England this winter has been very encouraging. Besides his day classes in the Gordon School, Boston, he conducts large interdenominational evening classes in Worcester, Providence, Pawtucket, and elsewhere, enabling him to reach nearly two thousand people every week in the study of the Scriptures. His Saturday afternoon class in Park Street Church, Boston, for Sunday school superintendents and teachers, has grown into a large, popular gathering of Christians generally, who come to be refreshed and strengthened weekly by the Word of God. He has a normal class for teachers, teaching them how to teach, on Tuesday evenings, in the Boston Y. M. C. A. While not burdened with the responsibilities of a pastorate, he preaches regularly a month or so at a time in different places as stated pulpit supply.

THE PRAYER UNION.

Readers of the RECORD OF CHRISTIAN WORK may join the PRAYER UNION at any time by sending name and address to the Editor, East Northfield, Mass.

Christian Missionaries in China are in special need of great wisdom and strength in their work at this time. The transition from pagan darkness to the light of civilization has been slow and is being attended by strange and unexpected events. It seems to be an opportune time in many ways for making the power of the Gospel felt, but the conditions demand great wisdom. We would invite our readers to unite in special prayer at this time for the student body of China, upon whom so much depends. Many of these students are abandoning Buddhism and Taoism, and the superstitions which have been accredited to generations are yielding to the power of education. It is a critical time in the lives of scores of thousands of young men who may now be won for Christ by the wisdom and tact of missionaries. Let the students of China be the object of our earnest prayer!

NORTHFIELD CONFERENCES AND BIBLE SCHOOL FOR 1902.

Northfield Bible School, July 1-30.

A new feature of the Northfield season for 1902 will be the Summer School of Bible Study which is to be held during the month of July. The demand for such a school has been steadily increasing for a number of years and this year plans are being made to offer several consecutive courses of Bible study. Among the features of the Bible school which we are able to announce at this time is a daily course of lectures by Rev. G. Campbell Morgan, entitled "The Crises of the Christ," a syllabus of which will be found on the next page. This course will continue through the entire month of July, with the exception of Sundays and Mondays.

Prof. W. W. White of the Teachers' Bible College will also conduct a course in the Gospel of Luke from July 9 to 30, the special object of which is to afford a normal training for Bible teachers in the best methods of teaching as well as to give a comprehensive view of the Gospel. Dr. White stands among the first Bible teachers in America and this course of study will be greatly appreciated by those who wish to prepare themselves for Bible teachers.

A new speaker will also be at Northfield in July in the person of Prof. Kelman of Edinburgh. Like Prof. Henry Drummond, Prof. Kelman has been a leader in the religious life of the student body in his university, and his presence at Northfield will be a rich blessing and inspiration to many.

From time to time special additional lectures will be given on the different lines of Christian work, the object being to afford brief conferences besides the regular Bible study, which will constitute the basis of the work. More definite announcements will be made later respecting plans for entertainment, etc., for which application should be made to Manager Northfield Bible School. East Northfield, Mass. Those coming in parties from schools, colleges or societies can be accommodated in the same building if they so desire.

The Northfield Students' Conference. June 27 to July 6.

The seventeenth annual conference for college students promises to be as attractive in its program as in any previous year. Among the speakers whose names are already familiar to those attending these conferences, are John R. Mott, Robert E. Speer, Profs. King and Bosworth. There will also be several new speakers, among whom may be mentioned Prof. Kelman, who will also take part in the Summer Bible School. In attendance this conference promises to be second to none that has yet been held, and students are expected to be present from all the leading universities and colleges of the East.

Christian Workers' Conference. July 31 to August 17.

At this date it is possible to definitely announce only a partial list of those who are to be present. It contains, however, the names of Revs. F. B. Meyer, G. Campbell Morgan, J. Whitcomb Brougher, and Henry W. Pope. Several "institutes" for special study or conference will also be held, including one in music under the direction of Prof. D. B. Towner. Mr. Morgan will also give a daily Bible reading in the Minor Prophets throughout the conference. The singing at each session will be conducted by Prof. Towner and Mr. George C. Stebbins.

Post Conference Addresses. August 18 to September 1.

The Post Conference Addresses will be delivered by Rev. F. B. Meyer. The advantages of quiet study and personal contact with Bible teachers which this affords have been greatly appreciated by many who prefer it to the fuller program of the conference season.

THE CRISES OF THE CHRIST.

SYLLABUS OF LECTURES TO BE GIVEN AT NORTHFIELD SUMMER BIBLE SCHOOL BY REV. G. CAMPBELL MORGAN.

THE CALL FOR CHRIST. MAN FALLEN.

1. Man distanced from God by sin.
2. Man ignorant of God through sin.
3. Man unlike God in sin.

BOOK I. THE BIRTH.

4. The great mystery—the God-man.
5. The meaning. God in Christ.
6. The signs to the sons of men.

BOOK II. THE BAPTISM.

7. The parting of the ways.
8. Light on the hidden years.
9. The vision of John.

BOOK III. THE TEMPTATION.

10. Introductory.
11. The first temptation.
12. The second.
13. The third.
14. Final.

BOOK IV. THE TRANSFIGURATION.

15. Introductory.
16. The Master Himself.
17. The celestial visitors.
18. The amazed disciples.
19. Final.

BOOK V. THE CRUCIFIXION.

20. The approach.
21. The sufferings of Christ.
22. Sin unveiled. Grace outshining.
23. The kingly exodus.
24. The representative crowds.

BOOK VI. THE RESURRECTION.

25. Perfect victory.
26. The Divine seal.
27. Faith's anchorage.

BOOK VII. THE ASCENSION.

28. God's Perfect Man.
29. Man's wounded God.
30. The new union.

THE ANSWER OF CHRIST. MAN REDEEMED.

31. The Spirit indwelling man through Christ.
32. The Spirit joining man to Christ.
33. The Spirit making man like Christ.

Northfield Extension Notes.

Dr. Harry Guinness is expected to arrive in America about the middle of April. He will remain in this country for a month, giving addresses on missions and holding gospel services in connection with the Northfield Extension.

Rev. H. W. Pope is arranging to visit Chicago in April to lecture at the Chicago Bible Institute.

Rev. G. Campbell Morgan's appointments for April are as follows:—

April 2-13.	St. Paul, Minn.
April 15-22.	Duluth, Minn.
April 23-30.	Chicago, Ill.

Mr. Morgan's meetings at Warren and Carlisle, Pa., and at the Christian Workers' Conference at Atlanta, Ga., were greatly blessed. The attendance at all these places was large, and it is believed lasting impressions upon the lives of many have been made.

Northfield Items.

Among recent visitors to Northfield has been Mr. Spencer Walton of South Africa, who is associated with Dr. Andrew Murray in the schools and missionary institutes at Wellington. Mr. Walton's addresses to the students at Mount Hermon and Northfield were greatly apreciated.

A large number of the students from both Mount Hermon and the Northfield Seminary attended the Student Volunteer Convention at Toronto. Among the number were several missionaries' children who

were born in foreign fields and are preparing to return as Christian workers.

A new bridge, the gift of Mr. Francis Schell of New York in memory of his father, the late Mr. Robert Schell of New York, is to be erected this summer opposite the grounds of the Northfield Seminary. This will prove a great advantage to visitors in that it will lessen the journey from the railroad station at South Vernon by nearly a mile.

Plans are being made to erect a number of small cottages this summer on the mountain side in the immediate vicinity of Kenjockety Lodge. Several ministers have secured lots for this purpose and are arranging to put up small and inexpensive "cabins" or lodges at once.

The old street in the village of Northfield, soon to become a part of the state highway, is to be macadamized. This will not only be a great improvement to the town, but, by decreasing the amount of dust, will prove a great boon to both townspeople and visitors.

Calendar for April.

March 30-April 6.	Week of special prayer for Sabbath Observance.
April 9.	New England Methodist Episcopal Church Conference, Brookline, Mass.
April 11.	United Evangelical Church Conference, Dallas, Ore.
April 22-25.	Council of the Evangelical Free Churches, Manchester, England.
Last week.	Spring meeting of Baptist Union of Great Britain and Ireland, London.

ASSOCIATION NEWS AND NOTES.

Mr. D. M. McConaughy of Madras, national secretary of the Y. M. C. A., arrived in America with Mr. Mott last month. During his many years of service in India, Mr. McConaughy has proved himself a highly efficient worker and has been recognized as a successful leader in his chosen field. He leaves behind him in Madras tangible evidence of the success which God has granted to his earnest labors in the splendid Y. M. C. A. building which was established largely through his efforts. But more enduring fruits of his devotion remain in the souls brought into the Kingdom of God through his instrumentality.

Mr. W. M. Danner, state secretary of the Y. M. C. A. for Colorado has undertaken a grand work which ought to appeal to everyone. In his association work Mr. Danner is constantly receiving requests from young men who are come to Colorado suffering from tubercular difficulties, for assistance in securing suitable boarding places and obtaining work. This is not such an easy task as it might at first seem. There are few places that are willing to take a boarder who has tubercular trouble and business openings are reserved for those who are strong and capable of hard work. The number of young men who are constantly going to Colorado in search of health is steadily increasing and the problem of board and work, especially for those of more limited means, has grown more difficult of solution.

Mr. Danner proposes to equip a large farm, for which he has some money already pledged, where young men, suffering from tubercular trouble, can find a good, Christian home, where wholesome food and sanitary conditions will be assured at a nominal sum. The farm would afford means for offering employment to all who wish at a certain amount per hour and also give healthful out-of-door occupation. There would be every assurance as to the character of the home, inasmuch as it would be under the direct charge of the association. "If a poor clerk, who, perhaps, has a wife or mother dependent upon him, becomes infected with tuberculosis, it is not charity to place him in a hospital and support his family for him, for at that moment he becomes an object of pity and begins at

once to lose the hope, and grit and self-respect which are not only essential for the recovery from tuberculosis but essential to life," says Mr. Danner in illustration of the need of such a home. "The way to render such an unfortunate man a true charity is to put him into surroundings where the climate will not only raise his lowered resistance, but enable him at the same time to earn a living and support a family. The very hope which such treatment would inspire in the breast of a man who has given up all idea of doing anything more in this world, and is secretly grieving over the trouble he is sooner or later to cause his friends, would act as a tonic and tissue builder, the like of which no earthly chemist could compound. If our rich men and women, while they are bequeathing large amounts to colleges, libraries, monuments, art galleries and the like, would place a certain sum aside for the temporary relief of consumptives in a camp or farm bearing the name of the giver, what more worthy monument could they have?"

It is estimated that the work could be begun this spring if $35,000 could be secured at once. Already one gift has been made of over $3,000 and several others are pledged, but every dollar will be needed at once to open the "farm" at an early date.

As many of our readers will heartily sympathize with this undertaking of Mr. Danner's and wish to contribute towards it, we would suggest that they forward their contributions to the editor of the RECORD OF CHRISTIAN WORK, who will gladly send the amounts each month to Mr. Danner.

Biblical Notes and Queries.

C. I. Scofield, D. D.

A. Y., Washington, D. C.

1. The believer of this dispensation is not under the law (Rom. vi. 14). He finds his rule of life in the Epistles, which are as distinctively given for the church as the Pentateuch was for Israel. Part of that rule of life enjoins work—not indeed "for the meat that perisheth," still less that he may accumulate wealth. See 2 Thess. iii. 11, 12; Eph. iv. 28.

2. Healing is one of the gifts of the Spirit (1 Cor. xii. 9), but, like all gifts, it is bestowed not upon all, but "as he will" (1 Cor. xii. 11).

3. The promise, John xi. 26, is not of exemption from physical death. All of Christ's disciples died. "The last enemy that shall be destroyed is death" (1 Cor. xv. 26).

M. V. M., Elizabeth, N. J.

1. The resurrection spoken of in Matt. xxvii. 52, 53 did not occur until *after* our Lord's resurrection, though the graves were opened at the time of His death. See verse 53, first clause.

2. That resurrection is explained by a type which it also fulfills. Christ in resurrection is called (1 Cor. xv. 20) "the first fruits of them that slept." Of Christ in this character the wave sheaf of Leviticus xxiii. 10, 11 is the type. It was a sample of the full harvest. But a sheaf implies plurality, and while the priority of Christ in resurrection is carefully guarded in verse 53, yet it is believed that the "many" saints who rose after His resurrection, returned with Him to heaven. They made up the sheaf.

F. H. M., Plainfield, N. J.

The article of which you speak was not written by me, nor have I seen it. The biblical order in prayer would seem to be, to the Father, in the name of the Son, by the Holy Spirit. See John xvi. 23; Romans viii. 26; Eph. ii. 18.

E. A. W. W. R., Lethbridge, Alberta.

Your difficulty with 2 Sam. v. 8 arises from applying the ethics of the Christian dispensation to the conduct of a man who was an executioner of the divine justice upon a corrupt race. It is not necessary to overpress the word "hateth." It implies no personal malice. See Luke xiv. 26.

Mrs. R. W. B., Chicago.

1. Within the limits of this department it is not possible to give the reasons for rejecting the Anglo-Israel theory. Those reasons exist, and are unanswerable. No more curious delusion ever appeared in the sphere of prophetic interpretation.

2. In the parable to which you refer (Matt. xxii. 1-10), the "guests" *are* the bride. It is the whole Church which is the bride. When the individuals comprising the Church are in view then they are spoken of as "guests," "servants," etc.

3. The Church, not Israel, is the bride of Christ. It is one of Israel's lost opportunities. Just as Israel failed to become a "kingdom of priests" (Exodus xix. 6), and the Church is now a "kingdom of priests" (Rev. v. 10, Greek), so it is the most exalted of all possible relationships. This is clear from 2 Cor. xi. 2; Eph. v. 25-32: "I speak concerning Christ and the church." It may be said, further, that the marriage of the Lamb (Rev. xix. 7-9) occurs in heaven, before the return of the Lord in glory (Rev. xix. 11-21), while, as all admit, the return in glory precedes the regathering and conversion of Israel as a *nation*—though a remnant will be in the land during the tribulation. And this, be it remembered, is in exact harmony with the Gentile bride-types. It is while Joseph is in rejection by his brethren after the flesh that he gets a Gentile bride, and he is *afterward* reconciled to his brethren. Precisely the same is true of Moses and David.

Our Book Table.

"A journal ought not to try to cope with all the trash that is published, but to pick out good books and give them serious consideration."—*Robertson Nicoll.*

[Books for review should be sent to Box 65, East Northfield, Mass. All books received will be acknowledged, but will receive more extended notice or review in the discretion of the editor.]

The Religious Condition of Young Men. By James F. Oates, Central Dept. Y. M. C. A., Chicago. Cloth 6½ x 9½, pages 79, with 27 diagrams.

Here is a piece of work which, quite apart from its extraordinary value in its own field, is of permanent worth in all fields of sociological investigation for its admirable method.

The author, who is secretary of the Central Branch of the Y. M. C. A. of Chicago, awoke to the consciousness that neither he, nor, so far as he could discover, anyone else, really knew the facts conditioning the lives of the young men to whom he was devoting his life. Believing that to invest that life to the best advantage he must acquire at any cost of labor definite and specialized knowledge of such facts, he set to work in a true scientific spirit to gain, classify and compare them. The result is this admirable book. We commend it not only to all who are interested in the young manhood of the land, but to all students of the social order as connected with the problems of evangelization.

Reconstruction in Mississippi. By James Wilford Garner, Professor in Columbia University. The Macmillan Company, New York, N. Y. Cloth, 5¾ x 8¼, pages 422, $2.25.

The reconstruction period is now so remote, the promoters of it are so completely removed from the stage of action, the peculiar passions which dominated them have been so completely eliminated, and the graver results of the astonishing unwisdom of the measures then taken are now so apparent to all, that the time has fully come for the history of that epoch to be dispassionately written.

For one of the states which suffered under the reconstruction legislation, Mississippi, Professor Garner has done that work; and that with such freedom from passion, such judicial fairness of mind, and such industry in collecting and sifting the facts, that it may well serve as a model for all similar work.

The book opens with a review of the slavery discussions of the thirty years preceding the war, and is especially fair in the

statement of the case of the South, as the South viewed it. That point of view the author neither attacks nor defends. As a historian it was his duty to state it, and this he has done with perfect fairness.

A failure to comprehend the convictions which impelled the South to take up arms —convictions as conscientiously held (whether rightly or wrongly) as those which inspired the North—lay at the root of all the errors of reconstruction. Doubtless President Lincoln, better than any Northern statesman, understood and believed in that sincerity, and no one now doubts that had he lived much, at least, of the unwisdom (and worse) of those years would have been prevented.

The death of Lincoln left the South helpless in the hands of Andrew Johnson on the one hand, and of the doctrinaire extremists in Congress on the other. The minds of these men had been formed in the long and angry controversies over the question of the extension of slavery to the territories, and they came to the settlement of the new status of the South exasperated by the obstinate and sanguinary struggle in which slavery had been extinguished. Undoubtedly they deliberately meant much of the legislation which followed to be semi-penal in its character. They were not sorry to humble the pride of the South. The language of the debates proves this, if proof were needed.

The South felt deeply that their defeat, the loss of life which touched every home, and their complete and utter impoverishment were penalties quite sufficient. It cannot be too often pointed out that not the war but reconstruction embittered the South. It is easy to see now what should have been done. A commission, composed in part of men of affairs outside of politics (in the office-holding sense) should have been appointed to deliberately study the situation, not as requiring sentimental, still less penal remedies, but solely with a view to establish just relations between the two races, and to bring the whole South by the shortest possible road into hearty and loyal acceptance of the changed conditions.

Such a commission should have included eminent representatives of both political parties, and should have sought the counsel of leading Southern men.

If this had been done, the worst outrages of reconstruction would have been avoided, the old affectionate relations between the races conserved, and the dial of progress set forward a century.

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The Private Life of the Sultan. By Georges Dorys. D. Appleton & Co., New York, N. Y. Cloth, 5½ x 7¾, pages 277. $1.20.

The author of this interesting book belongs to the "Young Turkey" party, and is therefore at present in exile. He is a son of the late Prince of Samos, who was a Turkish minister, and he grew up in the personal observation of the things of which he writes.

His account of the character and ideas of Abdul Hamid at once explains the long series of massacres and atrocities which have marked his reign. Such a man, a blood-thirsty, sensual beast, as cowardly as he is cruel, should not be permitted by the civilized world to occupy the throne of an empire. The right which England had to dethrone Theebaw of Burma; the right which the United States had to put an end to the long misrule of Spain in Cuba—that right civilization has to end the cruel and filthy reign of Abdul Hamid.

. .

The Red Letter Bible. Louis Klopsch, New York, N. Y. Flexible leather, 7 x 9.

It is a pleasure to call attention to this admirable edition of Holy Scripture. Not only is it in the essentials of good paper, clear type, excellent "helps," etc., the equal of any other edition of the Bible, but by the device of printing in red all the words recorded as having been uttered by our Lord, it adds to the testimony of Him Who spake as never man spake, a singular impressiveness.

Easter Anthem.

I Thess. IV: 13–18.

MAY WHITTLE MOODY.

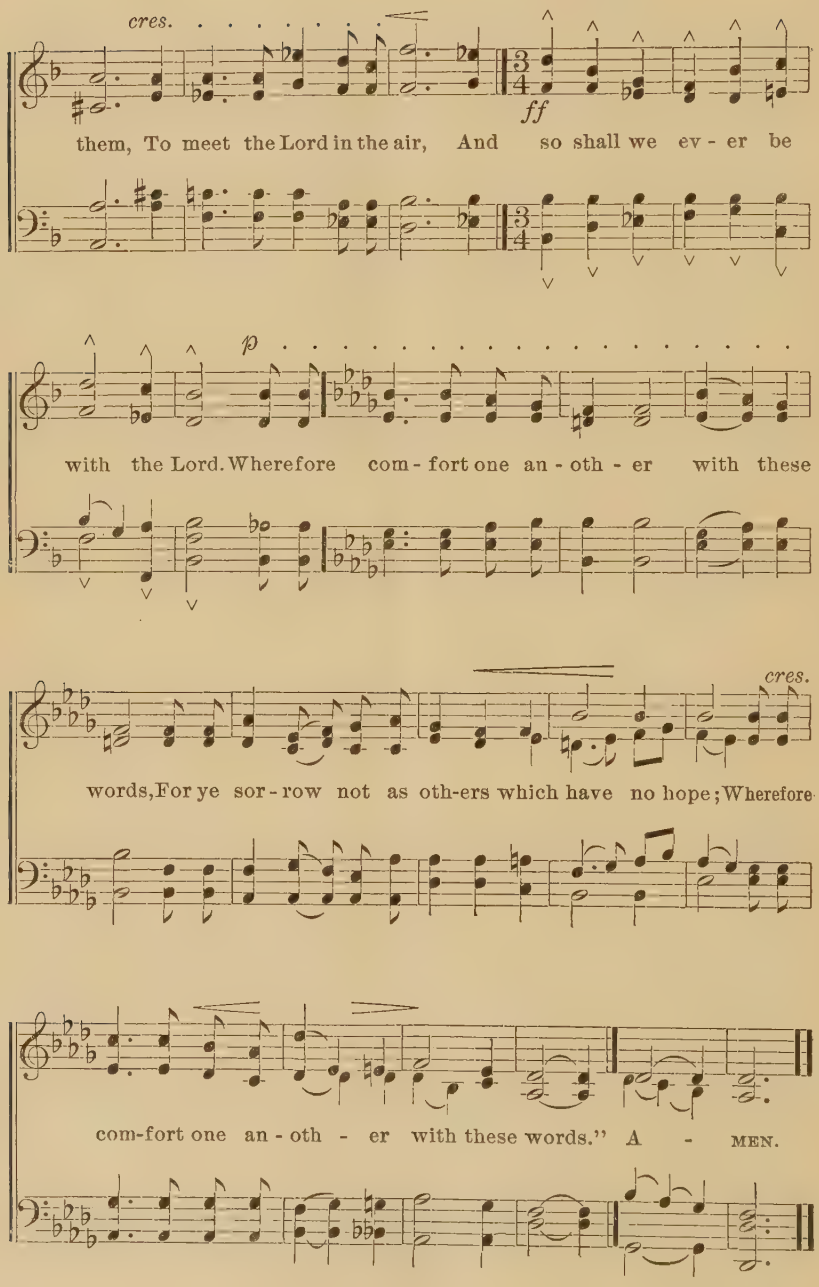
Ad lib.
"If we be - lieve that Je - sus died, And rose from the dead,
cres.
E - ven so them al - so which sleep in Je - sus will
Tempo.
God bring with Him, For the Lord Him - self shall de -
f p f p
scend from Heav'n with a shout, . . . With a shout, . . . With a

Copyright, 1902, by MAY WHITTLE MOODY.

Easter Anthem.

shout, with the voice of the arch - an - gel, With the
voice of the arch - an - gel, And with the trump, the trump of God,
p Ad lib.
And the dead in Christ shall rise . . . first,
p . . . . . Then
cres. . . . . .
we, which are a - live and re-main, Shall be caught up to-geth-er with

Easter Anthem.


cres.
ff
them, To meet the Lord in the air, And so shall we ev - er be
p
with the Lord. Wherefore com - fort one an - oth - er with these
cres.
words, For ye sor - row not as oth-ers which have no hope; Wherefore
com-fort one an - oth - er with these words." A - MEN.

BIBLE NOTES

FOR

DAILY DEVOTIONS.

EDITED BY

REV. G. CAMPBELL MORGAN.

APRIL, 1902.

MARK.

Mark presents us with an entirely new aspect of our Lord's Person and character. His whole story thrills and pulsates with life and movement and unceasing activity. In Matthew we have beheld Him as the King. Here we find Him as the Servant. The Kingly words are remarkably absent. The whole picture presented is that of the Son of God, bent to human estate, serving in suffering and by life-long sacrifice. That service is constant and full of zeal. From place to place He passes, ever ministering to the crowds, always ready to be interrupted in the places of His own retirement. if need in any form comes making demands upon His attention and power. It is the Gospel which would appeal most strongly to the Roman by reason of its revelation of Jesus as the Man of the crowds, the Man of action, by quick movements, and indefatigable zeal, arousing, arresting, and attracting them. At the same time it would bring to them a new conception of popular attraction, that of the place of the Chief of all, being gained and held by One Who came to the crowds in the character of a Servant.

Tuesday, 1st. *Mark i. 1 to 8.* These are introductory words, characterized by their brevity. To this writer, who has seen Jesus as the Man of consuming passion in service, there can be no time spent in details that are not necessary to his particular aspect of the character of Christ. He at once announces his theme, "The beginning of the gospel of Jesus Christ, the Son of God," and then in rapid, clear sentences declares the mission and message of the forerunner. You feel that the energy and force of the coming One are such as to hasten the herald that precedes Him with the urgent business of "making straight his paths." There is tension, suspense, expectancy, almost impatience, in these opening verses. "He that cometh" is Chief of all, and His superiority is to be proved in service.

From James Brown:

John the Baptist's power lay in this—that he was a voice, and not an echo. The people of Israel had long been accustomed to religious teachers who were only echoes—echoes of the more distant past when Moses and the prophets spake "the word of the LORD" with living voice, and yet more frequently echoes of the teaching of some recent Rabbi, himself an echo and unreal. Their temple courts in which they disputed the law, their synagogue in which Moses was expounded, were as but whispering galleries in which men, surrounded with shadows, listen to sounds that belong not to the living world at all. But at length the accents of a living voice fell upon the nation's ear. A religious teacher appeared who dealt with realities, and not with semblances. He spoke as a living man to living men in an actual world. The need of our time is for voices,—voices which are not echoes, living voices speaking the living truth, out of the depths of a living experience, and in the living language of living men; voices preaching mercy and not sacrifice, righteousness and not burnt offerings, faith and not outward cleansing; voices bringing good tidings of blessed possibilities for a sin-stricken world, of the coming of a kingdom in mercy and

in judgment, which are not two but eternally and forever one; voices bearing witness for the Christ—the incarnation of divinest righteousness and divinest compassion, the Redeemer of the fallen, the Helper of the helpless, the Brother of us all; voices whose accents are not hard and dogmatic and pitiless, but as of men who have wrestled, nay, who perchance are wrestling still, with sorrow and doubt and fear.

Wednesday, 2nd. *Mark i. 9 to 11.* The silence of the long years is broken. The curtain of seclusion is rent, and the Man of God's will comes from the obedience of Nazareth to the obedience of the life of public ministry. The first act before the crowds that He was so wondrously to attract and influence in the coming days was an act of pure grace and lowliest humility. He took His place amongst them, and was baptized with a baptism of which He had no need whatever. His service is based upon a great necessity arising out of human sin, and here at the beginning He is "numbered with the transgressors," as they, sinful ones, are confessing their sins in obedience to the stern voice of the last prophet of the long and illustrious line. Out of that place of lowliness, He rises to the opened Heavens and the Divine voice that proclaims the unbroken unity existing between the Eternal Father and the beloved Son.

From J. C. Ryle:

"A voice from heaven, saying, Thou art my beloved Son in whom I am well pleased." That voice was the voice of God the Father. It declared the wondrous and ineffable love which has existed between the Father and the Son from all eternity. "The Father loveth the Son, and hath given all things into his hand." It proclaimed the Father's full and complete approbation of Christ's mission to seek and to save the lost. It announced the Father's acceptance of the Son as the Mediator, Substitute, and Surety of the new covenant. There is a rich mine of comfort in these words for all Christ's believing members. In themselves, and in their own doings, they see nothing to please God. They are daily sensible of weakness, shortcoming, and imperfection in all their ways. But let them remember that the Father regards them as members of His beloved Son, Jesus Christ, He sees no spot in them. He beholds them as in Christ, clothed in His righteousness, and invested with His merit. They are "accepted in the beloved," and when the holy eye of God looks at them, He is "well pleased."

Thursday, 3rd. *Mark i. 12 to 13.* As to words, how brief this story of the temptation, yet how much force and meaning are compressed into it. There are four points specially to be noticed. (1) "The Spirit driveth him." The verb is very strong, and is the same used in connection with Christ's "driving out" of demons. This marks the very actual way in which the Master was under the control of the Spirit. This also suggests that a Spirit-possessed man is one to whom the Spirit bears the same relation as a demon bore to the man possessed, that of mastery over mind and will. We are too apt to minimize the meaning of the word possession in this setting. (2) "He was in the wilderness forty days, *tempted of Satan.*" Not merely that He fasted and then was tempted, but that all through the time He was the subject of temptation. (3) "He was with the wild beasts." How graphically this reveals the horror of that time. How strong the contrast between the "environment" of the first and second Adam. Yet the preposition "with" suggests that He was with them unharmed, having dominion over them as unfallen man. (4) "The angels ministered unto him." Most probably after every fresh temptation. Matthew only chronicles the ministration after the final onslaught, and says nothing of the temptation during the forty days.

From Frederick Whitfield:

The wilderness, the temptation, Satan, the wild beasts, but, in the midst of all, the ministrations of heaven—"angels ministered unto him." These never fail. In the darkest hour, the thickest of the conflict, God sends His succorings, His comforts, His peace, His promises. They come, like angel visits, in our darkest moments. We sometimes start at some strange turn in trial's history, some unexpected result, some unforseen circumstance, some unlooked-for break in an apparently dissoverable chain, some uplifting joy when the extremity has come. What are these? Angel visits, silently but surely in our path, fulfilling God's gracious purposes, making "all things work together for good," and leaving on the memory of the heart deep and ineffaceable impressions of God's love and mercy. Yes, the Saviour's history here is the very type of our own—a mirror in

which every child of God may see his own reflected. The Saviour's special blessings and trials and heaven's ministrations in the midst of them, are the true picture of all His followers. May we look at them, and derive comfort and consolation, trust the Hand that leads us, and the Arm that succors us, and the Eye that watches over us, more than we have done.

Friday, 4th. *Mark i. 14 to 22.* This calling of the two pairs of brothers is very interesting. It was not His first appearance to these men. Andrew had before this found the Christ, and led his brother Simon to Him. John, too, had most likely been the companion of Andrew in that early following of Jesus. This is the call to service. "I will make you to become fishers of men." It is, so far as one can trace the Divine method, an unalterable law that God's workers are called from some daily task, which in the issue proves to have been a part, and a most necessary one, of the Divine training for higher service. So far as these accounts give particulars, no single apostle was called save from some occupation. To service they were called in pairs. It seems, also, to have been the Lord's mind constantly that service should be rendered in fellowship. How much we lose of strength and of stimulus when this is forgotten.

From J. H. Shakespeare:

Following Christ, if rightly understood, is the destruction of selfishness. It casts off the idols of worldly prudence and worldly maxims from the heart, and puts there instead the supreme self-sacrifice of Christ. Well might these two plain men have said, "What! leave all and follow Thee? Leave our nets and boats that we have bought with our few savings? Ruin our worldly chances and go forth to we know not what—all for the hope of doing good? Where is the gain? What is the advantage to ourselves?" But the man who receives Christ into his heart cannot reason in that way. Tell him that he is giving up his worldly chances, that he is injuring his strength, that he is working without hope of reward on earth; and he must still reply, "My aim is not the gratitude of men, but the favor of God. I am not working for the regard of men, but for the 'well done' of my Master." The true disciple is he who leaves his nets and boats at the command of Christ; the man who goes out to a foreign land, leaving kindred and home that he may preach the unsearchable riches of Christ; the Sunday school teacher who gives up the hour needed, perchance, for rest, that the ignorant may be taught, and the feet of children led into the narrow way. Christ calls us to the higher discipleship, because it is His purpose that we, under God, should bring back the world to His sway. . . . . Let us rise above the low level where we can only read the word "duty," to that grander height where we can see that all Christian service is a privilege and a joy; and though heart and flesh fail sometimes, let us walk as seeing the invisible. The divinest life that ever the world knew carried its cross every step of the way, and your life will not be worth much unless you carry your cross too.

Saturday, 5th. *Mark i. 23 to 28.* What a clear and remarkable testimony to Jesus Christ this demon bore! Man was blinded so that he did not recognize the true facts concerning this Teacher that astonished him. This unclean spirit, whose energy was directed against the spoiling of human life and character, says of this Man—"Thou art the Holy One of God." What a confession of the victory of Christ! In spite of all the attacks of hell, He is still untouched, unharmed of evil,—"The Holy One of God." But from such, Christ asks and accepts no testimony, and the stern, authoritative voice rebukes and drives forth the foul spirit. Evil ever bears witness to the purity of Jesus, but He never asks such proof. His credentials are to be found rather in His power not only Himself to be pure, but also to cast out the impurity from others. It is worthy of note that after the battle of the wilderness He ever addressed and dealt with devils in the language and tone of the Conqueror. His voice is the voice of an authority they dare not question. Its authority is that of His holiness in spite of all their attacks, and this is the authority of the Victor over the vanquished.

From Frederick Whitfield:

The unclean spirit here, as well as its language, is the very expression of every natural heart. When it comes in contact with the truth does it not "cry out" against it, manifesting its enmity openly? Is not the language of the heart, "let us alone"? It is the feeling that it has to do with the Holy One of God that produces this conviction. God's holiness confronts man's guilt. He cannot, he feels, shake off his tremendous responsibility to that Being. This increases the torment of the heart, and its hatred to God. "Why cannot I be left

alone? What have I to do with Thee, Thou Holy One of God? Art Thou come to destroy me?" The very words, and thoughts, and feelings of the unclean spirit have been the echo of every natural heart since the fall of man. Who can meet such a case as this? Not education, not teachers, not reformation, or human religion—only Jesus. How powerless is everything else! Men may cover the heart with religion, with external decency of life, with the most enlightened garb they can furnish, yet is it the old heart still, unchanged and unchangeable underneath its gilded mask. Only Jesus can meet this unclean spirit in man. Under His almighty dealing the spirit of rebellion and hatred is silenced and rebuked. Under His almighty dealing it is finally cast out, and man becomes a new creature, sitting at the feet of Jesus, and in his right mind. This is a mighty work. None could do it of old but Jesus, and none can do it still.

Sunday, 6th. *Mark i. 29 to 31.* From the synagogue to the home. Those who know what it is to bring the Lord with them in this journey know moreover what it is to find that He and His power are the same in the one place as in the other. He does not reserve His power of healing for the public places. A loved one at home is in need, and "they tell him of her," and His hand of gentle love and omnipotent force takes hold upon her dry, fevered hand in all its weakness, and imparts the coolness of healing, and the power to serve. How beautifully she proves her gratitude. "She ministered unto them." It is ever so. All the power He gives, which comes first as blessing to us, is power also to serve others. The communication of His grace is ever the beginning of our giving again to Him. The very wisdom and grace of God is in the arrangement. The "them" in this statement includes the Lord. She returns to Him in loving ministration some of the health and strength He has bestowed upon her. This opportunity she found in the immediate necessity of the home. How many do nothing because they wait for a great occasion which never comes. The best thing is to begin right where you are.

Selected:

"He touched her hand and the fever left her!"
He touched her hand as only He can,
With the wondrous skill of the Great Physician,
With the tender touch of the Son of Man;

And the fever pain in the throbbing temples,
Died out with the flush on brow and cheek;
And the lips that had been so parched and burning
Trembled with thanks she could not speak.

And the eyes where the fever light had faded,
Looked up by her grateful tears made dim,
And she rose and ministered in the household,
She arose and ministered unto Him.

"He touched her hand and the fever left her!"
Oh, blessed touch of the Man Divine!
So beautiful to rise and serve Him,
When the fever's gone from your life and mine.

. . . . .

Whatever the fever, His touch can heal it.
Whatever the tempest, His voice can still.
There is only joy as we seek His pleasure,
There is only rest as we choose His will.

. . . . .

Ah, Lord! Thou knowest us altogether,
Each heart's sore sickness, whate'er it be.
Touch Thou our hands, let the fever leave us,
And so shall we minister unto Thee.

Monday, 7th. *Mark i. 32 to 34.* The news of the two miracles spreads, and the crowds gather. This is ever the case. If we want the crowds to gather together we must have the Master *at work* among us. When your Church begins to produce witnesses who can say "He has healed me," then all the need of the district will begin to gather to your services. And if this occur, is He equal to the need of so many and varied wants? Look again at that multitude gathered about the door at eventide. With what perfect ease He heals many, and casts out many demons! Yet not all. There is reserve in the statement. Yes, there are *men* He cannot heal. No disease baffles Him, no demon disputes His authority. There are men who thwart and hinder Him. Let us beware! We may be attracted to Him out of the curiosity

aroused by His undoubted power. We may be interested and amazed at His wondrous power, and yet we may receive nothing from Him personally and immediately. To do this something more than curiosity is needed; there must be contact.

From H. Twells:

At even ere the sun was set,
The sick, O Lord, around Thee lay!
Oh, in what divers pains they met!
Oh, with what joy they went away!

Once more 'tis eventide, and we,
Oppressed by various ills, draw near;
What if Thy form we cannot see!
We know and feel that Thou art here.

O Saviour Christ, our woes dispel,
For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had.

And some have found the world is vain,
Yet from the world they break not free,
And some have friends who give them pain,
Yet have not sought a Friend in Thee.

And none, O Lord, have perfect rest,
For none are wholly free from sin,
And they who fain would serve Thee best
Are conscious most of wrong within.

O Saviour Christ, Thou too art man!
Thou hast been troubled, tempted, tried;
Thy kind but searching glance can scan
The very wounds that shame would hide.

Thy touch has still its ancient power;
No word from Thee can fruitless fall:
Hear in this solemn evening hour,
And in Thy mercy heal us all.

Tuesday, 8th. *Mark i. 35 to 39.* Such pressure of the crowds upon Him, made it necessary that He should hold very special communion with the Father. The next morning, very early, while darkness still lingers, He rises before any of the others, and steals away to a desert place to commune with God. What joy to His Spirit there must have been in those quiet, lonely hours! No sound, no movement. Shut out from man, by His own choice, and alone with God, in the silence. The hush of Eternity, the calm of God. (Ah, me, that we know so little of it!) The quiet is past, the rush of the late-rising disciples and their eager clamor break in upon His communion. He is not angry at being thus disturbed! He never was! The more we know of the quietness of the Secret Place, the less irritable we are when the rush and need of the crowd disturb us. The disciples tell Him that all are seeking Him, and He immediately decides to go elsewhere. This was His constant method. The curious and easily moved multitudes, really under passing emotion to make Him King, must be left. He is doing a more solid work than that. It would be well for us to remember that for men and movements the point of popularity is the place of peril.

From J. Rendel Harris:

Retirement with God is the only preparation for success, and the only medicine for failure. The secret of all strong souls lies in those times of loneliness when they were bound hand and foot as captives to the Everlasting Will. We deride such nowadays; call them mystic, contemplationist, fanatic. But if it were anything but religion, people would not laugh. Tell them of Demosthenes living in a cellar, with head half shaved to prevent his appearing in public, and there will be admiration. Was it any wonder that he became an orator? But let a man be as bent on becoming a saint, let him give up one hour's frivolous talk in order to commune with his Father in secret, then we suspect that such an one is becoming righteous overmuch. We miss much through our want of separation from the world, and through our deficiency in insulation, or, which is the same word, in isolation. If we go into a science laboratory and examine the great brass machines for holding electrical charges, we find that they are all mounted on glass feet. These are the insulators; and if it were not for them, no electricity would remain on the surface; as it is, electricity is hard enough to keep in charge, even with the best insulators. And we know sometimes what it is to have life and power pass into us from above, but we do not know how to retain it, because we have never learnt true retirement of heart and insulation of life.

Wednesday, 9th. *Mark i. 40 to 45.* This story of the leper is full of a subtle charm that never loses its power over the hearts of men. The quick "I will" of Jesus, the touch proving at once His great tenderness towards the man, and His perfect confidence in Himself, these are exquisite illustrations of the grace and tenderness of this "Servant of all." The story has another side, and that one which we should ever do well to bear in mind. Our Lord's command to him not to publish the matter was most peremptory and important, and yet away he went in his blundering zeal and disobeyed. The result was that "Jesus

could no more openly enter into a city, but was without in desert places." Oh, that we would remember that obedience is praise, and prayer, and service all in one! The desire to laud the Master which goes outside His will is absolutely pernicious, and will but hinder Him. It would be interesting but saddening to notice how often the zeal of an ignorant and disobedient love has hindered the Lord. "To obey is better than sacrifice."

From E. A. Stuart:

There is no doubt real power in personal testimony, but it is quite possible we may lay too much stress upon it; and that is the danger in the present day. The young convert, before he has had any experience, is encouraged to tell forth his story until there is this danger—that when the devil of unbelief is driven out, the devil of pride shall enter in, and the man begins to think that he has done something very great in trusting in Jesus. There is a very great danger of pressing personal testimony too far. But there is real use of testimony. Our Lord seems to indicate it here: "Tell no man; but go thy way, shew thyself to the priest, and offer," etc. It would be far better for you to go to your house in solitude, to think over in silence what God has done for you, and there in your solitary chamber to pour out your thanksgiving to God. There is more real true work done in the stillness of solitude than if you go and publish abroad what Christ has done for you. But there is a testimony you must bring: "Go thy way, and shew thyself to the priest, and offer the gift that Moses commanded." Not so much go and speak, but go and live; go and shew, not so much go and tell them I am a cleansed man, but let them see the anointed hand, the purified ear. Let them see the life-blood coursing through your veins, and that you have become as a little child, humble and faithful. Go and shew thyself to the priests. And who are they? Those most opposed to My claims, those who hate Me as the Messiah. Go and show thyself to My enemies; they will not care for your speaking, but it will be your life that will be a testimony to them. Then go and offer as a gift what Moses commanded. If Moses has told you to sprinkle your hand, your ear, your feet—your ear, your hand, and your foot, and every part of your body must be sanctified not now in obedience to some iron law, but as expressive of your heart's gratitude for what Jesus has done for you.

Thursday, 10th. *Mark ii. 1 to 12.* A great principle of the exercise of power by the Master is revealed here. "When he saw their faith." There can be no doubt that the word "their" includes the whole party, both the man himself and those who brought him. How many crippled ones are waiting for some who shall bear them to Jesus! In the subsequent verses we have the account of the beginning of attacks upon the Master. Not openly, but in their hearts they questioned His right to forgive sins. He at once answers their inward onslaught. Note that He proves His authority by His power. The tenth verse speaks of "authority" (see margin), that is, right in the domain of morality. His proof of this to them is in the exercise of His power. To-day He proves His authority to forgive sin by His power to overcome all the forces of impurity in the life. The proof which convinces the outsider that sins are forgiven is that they are abandoned as actual practices. It is because He is able to save us from sinning that we believe He is able to pardon sins.

From C. H. Spurgeon:

Faith is full of inventions. The house was full, a crowd blocked up the door, but faith found a way of getting at the Lord and placing the palsied man before Him. If we cannot get sinners where Jesus is by ordinary methods we must use extraordinary ones. Jesus was there to hear, and therefore fall what might, faith ventured all so that her poor paralyzed charge might have his sins forgiven. O, that we had more daring faith among us!

The world is constantly inventing; genius serves all the purposes of human desire; cannot faith invent too, and reach by some new means the outcasts who lie perishing around us? It was the presence of Jesus which excited victorious courage in the four bearers of the palsied man; is not the Lord among us now? Have we seen His face for ourselves? Have we felt His healing power in our souls? If so, then through door, through window, or through roof, let us, breaking through all impediments, labor to bring poor souls to Jesus. All means are good and decorous when faith and love are truly set on winning souls. O Lord, make us quick to suggest methods of reaching Thy poor sin-sick ones, and bold to carry them out at all hazards.

Friday, 11th. *Mark ii. 13 to 15.* From the house to the seashore, and the multitudes followed Him. Richard Baxter says that Jesus "taught the people and preached the Gospel in field meetings, house meet-

ings, mountain meetings, ship meetings, synagogue meetings, and temple meetings," and wonderfully is this to be seen. He had His Gospel, and He knew the needs of men, and so wherever and whenever men gathered to Him, He taught them. No ministry was ever more unconventional than His, waiting for neither special time nor set place, because to Him every moment was special and every place sacred. The limitations of officiousness are the surest evidences of poverty of title to serve. How rapidly and how forcefully the story of Levi is told. Called to follow. All abandoned. A feast made, and Jesus the principal Guest, with many of Levi's friends and associates present. This seems to be a splendid example of how to begin to work for Christ. Turn the old order into a new opportunity. Still have the dinner-party but make it center round Christ.

From John R. Macduff:

Are there any of us who, like Matthew, have been brought out of darkness into the marvelous light of the Gospel? Have we still some old companions at our "receipt of custom," those with whom we have been long brought into contact but who are still without God—perhaps associates in our former guilt, ruined by our former example? We owe them a heavy debt of Christian love! It becomes us to strive to do what best we can, while we have opportunity, for their souls' salvation. It may be a hard matter; it may need a bold heart to do it; but what might not many a young man, many a youthful soldier of the cross effect, with the glory of God as the great aim of his life? How much might he not effect at his place of business on those seated with him at the same desk, or standing behind the same counter, or plying the same worldly calling, —teaching them to sanctify and hallow their worldly work with great religious motives, and to interweave diligence in business with fervency of spirit, "serving the Lord"!

Saturday, 12th. *Mark ii. 16 to 22.* Again the scribes and Pharisees are exercised. "He eateth and drinketh with publicans and sinners." The Master's words explain the whole meaning of His sociability. He goes to the feast of the publican as a Physician, *to heal.* He was too pure to be contaminated. His purity was of such a nature that it would affect those among whom He sat to eat. Then their trouble moves on another plane. Why does He encourage His disciples to feast to the neglect of fasting? His answer is a strong plea for congruity. Undressed cloth on an old garment, and new wine in old wine skins are incongruities. So also would be fasting when the Bridegroom is present. The days of fasting will come in proper place and time. Jesus lived in the realm of the eternal fitness of things. Would that all His disciples did!

From Alexander Maclaren:

There is no joy in the world like that of companionship, in the freedom of perfect love, with One Who ever keeps us at our best, and brings the treasure of ever fresh truth to the mind. He is with us as the source of our joy, because He is the Lord of our lives, and the absolute Commander of our wills. To have One present with us Whose loving word it is a delight to obey, is peace and gladness. He is with us as the ground of perfect joy, because He is the adequate object of all our desires, and the whole of the faculties and powers of a man will find a field of glad activity in leaning upon Him, and realizing His presence. He is with us as the source of endless gladness in that He is the defence and protection for our souls. He is with us as the source of our perfect joy, because His presence is the kindling of every hope that fills the future with light and glory. Dark or dim at the best, trodden by uncertain shapes, casting many a deep shadow over the present, that future lies, except we see it illumined by Christ, and have Him by our side. But if we possess His companionship, the present is but the parent of a more blessed time to come; and we can look forward and feel that nothing can touch our gladness, because nothing can touch our union with our Lord.

Sunday, 13th. *Mark ii. 23 to 28.* This third attack, on the question of the Sabbath, raised on account of the disciples' plucking of the ears of corn, gives us some very valuable teaching from the lips of the Saviour. (1) The Sabbath is universal; not Jewish. "The sabbath was made for *man.*" (2) Jesus claims it as His own. "The Son of man is Lord even of the sabbath." (3) There are circumstances in which it is permissible to break the letter of the Sabbath law. "Did ye never read what David did, *when he had need.* . . . . " (4) Any application of the Sabbath law which operates to the detriment of man is out of harmony with Divine purpose. "The

sabbath was made for man, *and not man for the sabbath.*" Let Christian men and women have no share in the impious movements of the day for the secularizing of the first day of the week. There is the widest difference between David eating the shew-bread, and Sunday concerts—even in chapels.

From John H. Burn:

"The Son of man is Lord even of the sabbath;" and as its Lord He exercises the right to eliminate from it all that is merely Judaic, and to reëstablish it in its original simplicity and benignity. During His earthly ministry He makes it the day not of idle self-contemplation, but of gracious words and blessed deeds. Then after death, He chooses the first day of the week for His resurrection; and that day has ever since been observed by His followers as the Lord's day—His peculiar possession, and their peculiar privilege—a day which is a thousand times more precious and sacred to them than the Sabbath could ever be to a Jew. The Sabbath was but the shadow of good things yet to come; on the Lord's day especially (though far from exclusively) the believer realizes that these good things have now come, and that he is already a partaker of them in Christ. He therefore regards the weekly rest-day as a boon of unspeakable value, for which he is indebted to his Saviour. To him, indeed, all days are equally holy. He does not imagine for a moment that God requires of him a better service or a purer soul on one than on another; but while striving to serve God truly all the days of his life, he thanks God particularly for every opportunity afforded him of withdrawing for a season from the turmoil of worldly business, and devoting himself without distraction to the things of the Lord.

Monday, 14th. *Mark iii. 1 to 6.* This is one of the few occasions on which it is said that Christ was angry. Particularly note the reason of His anger. "When he had looked round about on them with anger, *being grieved at the hardening of their heart.*" His anger grew from His love and pity. He knew that their persistent and willful unbelief was hardening them, and He was grieved as He saw the process going forward, and was angry therefore. The condition into which they were passing filled Him with grief. The wayward determined sin of their unbelief made Him angry. If you are persisting in sin, Christ is angry because He knows you are working your own ruin. Yet what discrimination there ever is in the method of the Lord. His anger does not make Him leave the synagogue and abandon the needy man. He worked His miracle on this withered hand in the midst of, and in spite of, the narrowness and suspicion of the crowd of watching foes.

From W. M. Taylor:

What bitter antagonism to holiness there is in the unholy heart! When the Pharisees heard what Jesus said, and saw what He did, they took counsel with the Herodians to slay Him. Alas! what inconsistency!—so anxious to keep the Sabbath, yet themselves breaking it, by plotting on it to destroy a life! So devoted to the Jewish nationality, and yet consorting with the Herodians, who were the pronounced upholders of the Roman domination over the Jews. It is the old, old story; for since the days of Abel, he that is born after the flesh persecutes him that is born after the spirit. The only argument against holiness which the world can use is violence. Intolerance is the world's testimonial to the genuineness of the saintly character. Let us see to it, therefore, that when we suffer, we suffer for well doing; then, as the cross was the ladder up which Christ climbed to His throne, so we, suffering with Him, shall also reign with Him.

Tuesday, 15th. *Mark iii. 7 to 12.* What a picture these verses give us of the thronging of the crowds! His far-extended fame drew these men and women from far and near. They came with their woes, and wounds, and weakness; they touched, and were made whole. No limit to His power. All plagues and diseases in contact with Him were driven forth. We are not told that He actually used the boat that waited on Him, but as Morison says, "we like to imagine that He did." Perhaps there is no other picture in the Gospels quite equal to this for life, and color, and movement. These people of different habits and appearance moving about Him and receiving His blessings. The plague-stricken and the devil-possessed, conscious of His power, pressing on Him; that little boat just rising and falling on the wave ready for His escape at the right moment. Here is a great subject for a great artist.

From J. C. Ryle:

The mere belief of the facts and doctrines of Christianity will never save our souls. Such belief is no better than the belief of devils. They all believe and know

that Jesus is the Christ. They believe that He will one day judge the world, and cast them down to endless torment in hell. Let us take heed that our faith be a faith of the heart as well as of the head. Let us see that our knowledge has a sanctifying influence on our affections and our lives. Let us not only know Christ but love Him, from a sense of actual benefit received from Him. Let us not only believe that He is the Son of God and the Saviour of the world, but rejoice in Him, and cleave to Him with purpose of heart. Let us not only be acquainted with Him by the hearing of the ear, but by daily personal application to Him for mercy and grace. "The life of Christianity," says Luther, "consists in possessive pronouns." It is one thing to say, "Christ is a Saviour." It is quite another to say, "He is *my* Saviour and *my* Lord." The devil can say the first. The true Christian alone can say the second.

Wednesday, 16th. *Mark iii. 13 to 19.* The time has now arrived for the setting apart of His workers, and these verses are pregnant with suggestiveness as to the methods upon which He ever does this. Let us simply note the points as revealed in the verses themselves. (1) "He . . . . calleth unto him whom he himself would." His own deliberate election of persons to serve. This was certainly no haphazard business, but was based upon His infinite wisdom, taking into account the work to be done, and the fitness of certain men to do it. (2) "They went unto him." The willing response of the called. (3) "He appointed twelve, that they might be with him, and that he might send them forth." The chosen are "appointed" to two things, first, to be with Him; and second, to be sent forth. This order has never varied. He only sends those who are with Him. The fact of being with Him is the right and equipment for going forth in His name. Not many mighty, not many noble, but Divinely selected men for Divinely arranged work in Divinely bestowed power. In that sense every worker for God to-day ought to be, and indeed must be, in apostolical succession. The figment that goes by that name is dangerous, because it denies the direct choice and appointment of the ever-present Lord.

From Frederick Whitfield:

"He calleth unto him whom he would." The Lord Jesus need not have called the disciples first to Him. He might have sent them forth on their mission of salvation without this. He might just simply have said, "Go forth, and make known the Gospel, and draw sinners unto Me." But He did not. There was a more important work to be done first—a preparatory work. They must first of all be called "unto him." They must have close personal dealing with Him. They must come into His presence, look Him in the face, and hear His voice speaking to their inmost souls with living power. They must go forth from that presence to their solemn work. Without this preparatory work they would have run in vain, they would have labored in vain. Without this they would have gone forth to meet with only failure and defeat. Without this their mission would have been fruitless, immortal souls would have been lost, Christ's name would have been sullied with dishonor, and a dying world would have perished in its sins. "He calleth unto him." Here lay the secret of their strength, the explanation of their victory. Here is the solution of the question, "How is it that Christianity has made itself such a name in the world?" Here is the answer to the question, "Will it ultimately triumph?" Yes! It will triumph. It began in the presence of Jesus. It went forth from the presence of Jesus. And whatever work begins in and goes forth from His presence, has "victory" inscribed on its banner. It *must* triumph, for the strength of the Omnipotent accompanies it.

Thursday, 17th. *Mark iii. 20 to 27.* Again the crowds and the pressure "so that they could not so much as eat bread." Here is chronicled the effect the news of His ceaseless activity had upon His kinsfolk at Nazareth. They could only account for all this unwearying service in one way, that He was beside Himself, and so they start to take hold of Him. Their arrival is chronicled further on, and will be noticed in due course. These brothers of the Lord had never had any great confidence in Him, and in all probability He spoke out of the depth of his own experience when He said, "A man's foes shall be they of his own household." It is very comforting to remember that eventually—most likely, not until after His resurrection—they came to believe in Him, and were among the most influential workers in the new society. Meanwhile the scribes are endeavoring to account for His wonderful works, by attributing them to Satanic power. Calling His enemies to Him, He demonstrates by parable and actual work the folly of such

a supposition, and by inference claims His power to cast out demons, as of God, for He alone in comparison with Satan, is the stronger than the strong. He has bound the strong man, and spoiling his house has let the prisoners go free.

From J. C. Ryle:

"If a kingdom be divided against itself, that kingdom cannot stand." This truth is one which does not receive sufficient consideration. On no point has the abuse of the right of private judgment produced so much evil. The divisions of Christians are one great cause of the weakness of the visible church. They often absorb energy, time and power, which might have been well bestowed on better things. They furnish the infidel with a prime argument against the truth of Christianity. They help the devil. Satan is indeed the chief promoter of religious divisions. If he cannot extinguish Christianity, he labors to make Christians quarrel with one another. None knows better than the devil that "to divide is to conquer." Let us resolve, so far as in us lies, to avoid all differences, dissensions, and disputes in religion. We cannot be too jealous about all saving truths. But it is easy to mistake morbid scrupulosity for conscientiousness, and zeal about mere trifles for zeal about the truth. Nothing justifies separation from a church but the separation of that church from the Gospel. Let us be ready to concede much, and make many sacrifices for the sake of unity and peace.

Friday, 18th. *Mark iii. 28 to 30.* No more solemn and awful words ever fell from the lips of Jesus. In them the Lord tells us that there is such a thing as "eternal sin" (see R. V.). That sin is the sin against the Holy Ghost, the deliberate, willful, and final rejection of His ministry, the choice of evil, and the determined refusal to submit to the Kingship of God in Christ as revealed by the Spirit. It is important that we should understand that our Lord does not say these scribes have committed that sin. Certainly they had approached very near the confines of its awful region when they had attributed to Satan the works of God. So long as any human being hates sin, and desires to be right with God, these very facts prove the presence and ministry of the Spirit, and therefore prove, moreover, that unpardonable sin has not yet been committed. To stand in the pure light of Christ and His great and mighty wonders of purity wrought by victory over evil, and then to attribute such work to the devil is to confuse good and evil and to refuse good deliberately, and for those who thus blaspheme the Holy Ghost there is no forgiveness, for the sin is the choice of sin against the possibility of righteousness, and for such sin there can be no absolution; it has become an unalterable principle.

From J. C. Ryle:

"He that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation." This is an awful truth beyond doubt. But it is a truth, and we must not shut our eyes against it. We find it asserted over and over again in Scripture. Figures of all kinds are multiplied, and language of every sort is employed, in order to make it plain and unmistakable. We have great need to keep this awful truth steadily in view in these latter days. Teachers have risen up who are openly attacking the doctrine of the eternity of punishment, or laboring hard to explain it away. Men's ears are being tickled by plausible sayings about "the love of God," and the impossibility of a loving God permitting an everlasting hell. The eternity of punishment is spoken of as a mere "speculative question," about which men may believe anything they please. In the midst of all this flood of false doctrine, let us hold firmly the old truth. Let us not be ashamed to believe that there is an eternal God, an eternal heaven, and an eternal hell. Let us recollect that sin is an infinite evil. It needed an atonement of infinite value to deliver the believer from its consequences, and it entails an infinite loss on the unbeliever who rejects the remedy provided for it.

Saturday, 19th. *Mark iii. 31 to 35.* His kinsfolk, the account of whose setting out to Him is contained in the earlier part of the chapter, here arrive. He is teaching in the house, and they send a message. Their purpose was to seize Him and get Him home to Nazareth, for their only explanation of all His doings was that He had lost His reason. This accounts for His refusal to come. They are there, from whatever motive, to hinder Him in His work. It must have cost Him suffering that neither His mother nor His nearest relations understood that He was carrying out the will of God. Out of this sad occurrence we have the glorious statement, "Whosoever shall do the will of God, the same is my brother, and sister, and mother." The highest relationship is that

of oneness in the will of God. How nearly are we related to Christ? The answer is to be found in the measure of our conformity to the Divine will.

From G. Petter:

There is a most near union between Christ and believers, even as near as between natural parents and children, or between those that are of nearest kindred by natural birth; therefore, He accounts them as His spiritual kindred, as dear and near to Him as His mother and brethren. And what an honor is this, to be of the spiritual kindred to Christ Himself, to be called and accounted His brother or His sister. If it be an honor to be of the blood-royal, or of the kindred of some noble personage, how much more honorable to be the brother or sister of Christ Jesus. Let all believers think of this dignity vouchsafed to them; and let it comfort them as well as it may against all the contempt they meet with in the world. The grace of faith engrafts the believer into the stock of Christ, and brings him within His pedigree, making him to be of the most near kindred with Him in a spiritual manner: it makes Christ and the believer as near to each other as natural parents and children. Never rest till thou know thyself a believer in Christ, and one of His kindred spiritually engrafted into Him; without this thou art miserable, though thou hast kinship by natural blood with all the princes and great men in the world.

Sunday, 20th. *Mark iv. 1, 2 and 10 to 12.* The parabolic teaching of Jesus is one of the most remarkable factors in His ministry. He adopted it for the most part to them that were without (verse 11). There are two main reasons for His adoption of this method. (1) That they might not see or hear because they were not able to bear all He had to say and show. This revelation according to what man can bear has ever been the law of Divine manifestation. (See John xvi. 12.) This law accounts for His having at times even spoken to His disciples in parables. (See John xvi. 25.) He clothed Divine Truth in picture forms that men might more easily look upon it and learn it, just as He Himself was veiled in human form that men might have some vision of God suited to their capacity. (2) He was limited by human will. The "lest haply" of verse 12 reveals their determination not to "turn again and it should be forgiven them." Never let us fall into the error of thinking that He had decided they should not "turn again." *They* had so decided, and therefore He could not give them plainly to see and hear the things which would have produced the result that they had decided against. And yet He would that they should see, and He lures them by these, the "lest haply" meaning in case they should after all turn again and be converted. That is what He desires.

From Alexander Maclaren:

Christ is the person that lights the candle or the lamp; and in explanation of His teaching by parables He says in effect: "Do not think that I would be so foolish as to defeat and counterwork my own purpose, by bringing any arbitrary obscurities into My teaching. I do not light My lamp of revelation, and then put it away under a bushel of dark sayings, which might have been made bright and clear." But the parable which is a veiling of the light —which is, if not a putting it under a bushel, at least putting a bit of colored glass between you and it—the parable is given for the distinct purpose, not that the light that streams through it may be hidden, but that the light may be manifested. If there is any darkness be sure that it is darkness which is intended to help the spread of the light. And if there be obscurities, they are meant, by stimulating thought to search, by arresting attention, and by a hundred other effects on us to whom the revelation comes, to make us more vigorous in our pursuit after the truth; and on God's side are adopted, not in order that He may ensnare us and give Himself excuses for punishing, but that He may temper the light of the weak eye, and so make it capable of becoming strong enough to bear more light.

Monday, 21st. *Mark iv. 3 to 9 and 13 to 20.* There is but one Sower. Through all this age it is He that scatters "the word." He may, and graciously does, choose human instruments by which to carry on His sowing, but because He is the one Sower, there can be no corrupting of the seed. Alas! there has been much tampering with "the word" by those who have professed to be His workers, but let it be remembered that only such as sow "the word" itself sow at all for Him. No matter what school of thought men may be of, or what "chair" or "pulpit" they occupy, they are outside the activities of Christ directly they tamper with "the word." Note well the results following His sowing of good seed: Indifference;

shallowness; insincerity; fruit. Surely this appears like failure. The comparative failures of God are the only successes humanity has known, and judged by the laws of human enterprise it is by no means failure. The result on the total effort is good. Four divisions of the seed sown. It is perfectly fair to imagine that a fourth fell on good ground. If that had brought forth fourfold there would have been return of capital without loss and without dividend. The average result, however, was sixty-three-fold on the fourth, and that is more than fifteen-fold on the whole. Now if a man invests a dollar, and the result is fifteen dollars, that is not reckoned failure quite!

From John R. Macduff:

This parable forms a picture of every congregation of Christ's people, gathered on His own day, throughout the world. The living and breathing souls gathered within the walls of the sanctuary, constitute the four diverse soils in the human landscape—the hardened footpath; the rocky covering; the thorny ground, the honest soil. The servant of God—the spiritual Husbandman—in His name scatters the seed, all in ignorance where it falls, how it is received, what is rooted, what is lost, what is rejected, what is germinating! *He* cannot tell what is the result. But Another there is Who can—Who does! Yes! it is a solemn view to take of this great reality —that as we are assembled in the house of prayer, Christ Himself is gazing upon us! He, the great Sower and Master Husbandman, is gazing down on the multitudes of immortal beings gathered Sabbath after Sabbath in His house of prayer. We may think little of the solemnity of such meetings; we may view with indifference the scattering of the Sabbath seed. He does not. As the Sabbath-bells toll, He hushes the songs of ministering seraphim; echoing His old Gennesaret text in their hearing,—as if souls lost or souls saved were the result of every sanctuary convocation!—"BEHOLD A SOWER GOES FORTH TO SOW!"

Tuesday, 22nd. *Mark iv. 21 to 25.* The great teaching of these verses is on the responsibility entailed by privilege. Light is bestowed that it may lighten. The fact of our having marks our responsibility. Perhaps our Lord's injunction was never more needed than today, "Take heed what ye hear." We are in danger when we persistently give attention, by hearing, to statements and arguments which are not in harmony with the teaching of the Lord. To have ears and not to hear is wrong. It is equally wrong to continue to hear what is in itself evil. This has an application to general conversation as well as to public speech or teaching. The surest cure for the poisoned tongue is prevention, and prevention is by the way of the sanctified ear. If there were no evil listeners the brood of evil talkers would perish for lack of occupation. That principle creates our hope in view of much that is being taught to-day. Presently the end will come by lack of congregations. The habit of taking heed what is heard will leave many a false teacher uttering sentences to empty pews. May the hour of the sanctified ear be hastened!

From Dean Butler:

Take heed what ye hear: with what measure ye mete, it shall be measured to you. At present, you have, as the men say, the law in your own hands. You can do nearly as you will. There is no compulsion laid upon you. You can measure out to God what measures you will. If you choose to profit, to let His words sink into your hearts, to bring forth fruit to His glory, it is, through His grace, in your power to do so. Under the influence of that life-giving Word the rocky soil may become deep, rich, staple; the roadside shall no more be trodden; the thorns shall be rooted out. Not even deep sin can hinder it. "The desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice with joy and singing." Such is the marvelous efficacy within the heart that gives itself to its control, that the publican becomes an apostle, the shameless sinner a deeply-loving penitent. Therefore you are now the meters. You may, as you will, refuse or accept, you may develop or utterly stifle the results of the heavenly sowing. Only remember that as you deal now with God, in this measure will *you* be dealt hereafter.

Wednesday, 23rd. *Mark iv. 26 to 29.* The teaching of this parable, which is peculiar to Mark's Gospel, relates to the position of the disciples as responsible for the sowing of the seed and the ingathering of results. (1) Activity. "A man should cast seed upon the earth." (2) Freedom from anxiety. "Should sleep and rise night and day." (3) Progress. "The seed should spring up and grow, he knoweth not how." (4) Supernaturally, so far as the worker is concerned. "The earth beareth fruit of herself." (5) Growth by stages of development. "First the blade," etc. (6) A

result. " . . . . the fruit is ripe . . . . the harvest is come." (7) Activity. "He putteth forth the sickle." There are two planes of activity, sowing and reaping. Without the former the latter can never be. The latter cannot be reached mechanically, but only by the processes of law. With some of us the whole anxiety is for harvest, and we reap none, for there has been no sowing, and no waiting. With some the sowing goes forward forever, and no harvest is sought. Both methods are wrong.

From C. H. Spurgeon:

How may a good workman for Christ lawfully go to sleep? First, he may sleep the sleep of restfulness born of confidence. You are afraid the Kingdom of Christ will not come, are you? Who asked you to tremble for the ark of the Lord? Afraid for the infinite Jehovah that His purposes will fail? Shame on you! Your anxiety dishonors your God. You degrade Him by a suspicion of His failing. Shall Omnipotence be defeated? You had better sleep than to wake and play the part of Uzzah. Rest patiently, God's will *will* be done, and His Kingdom *will* come, and His chosen *will* be saved, and Christ *shall* see of the travail of His soul. Take the sweet sleep that God gives to His beloved, the sleep of perfect confidence, such as Jesus slept in the hinder part of the ship when it was tossed with tempest. The cause of God never was in jeopardy, and never will be; the seed sown is insured by omnipotence and must produce its harvest. In patience possess your soul and wait till the harvest comes, for the pleasure of the Lord must prosper in the hands of Jesus. Take your rest because you have consciously resigned the work into God's hands. After you have spoken the word resort to God in prayer, and commit it into God's hand, and then do not fret about it. It cannot be in better keeping—leave it there.

Thursday, 24th. *Mark iv. 30 to 34.* This is one of the parables with which we have dealt in Matthew. It reveals the growth of the Kingdom from small and, to human eyes, almost despicable beginnings into a great power in the world. How wonderfully have the centuries verified the truth of this parable-prophecy. Yet the mustard seed is not despicable, but great, for it contains within itself the principle of life, and all the potentialities of the great tree. It is by no happy combination of circumstances that Christianity has upheaved whole social systems, and revolutionized the centuries, but by the outworking of its own inherent forces. And yet this is as yet but the growth of the principle of the Kingdom of God. That Kingdom itself will ultimately be the only Kingdom, for with the fall of Babylon, a fall made certain by the victories of Christ, "the kingdom of this world" shall become "the kingdom of our Lord and his Christ." That consummation will be reached by the methods which are to succeed those of the present dispensation.

From T. F. Crosse:

This is a parable of promise, speaking to the heart and to the community. It says, "Hope for much, but expect it only little by little." When Livingstone had measured his work and his powers, he said this as his last words: "It is but little we can do, but we lodge a protest in the heart against a vile system, and time may ripen it." And whenever we do our best, and trust and pray our best, though that best be but little, still we may also hope that God will favor it, and that time will ripen it. For the little of our day is often the seed of much in a day to come; and no one who works in his place can tell what his work will grow to, or how much God will make of it.

Friday, 25th. *Mark iv. 35 to 41.* One of the most beautiful touches in this narrative, though full of sadness, is contained in the words, "They take him with them, *even as he was,* in the boat." It reveals the weariness of the Master, and how at His word they hurriedly depart with Him that He may have opportunity for rest. How much better had they not disturbed Him. John McNeill says that "when the Master had said, 'Let us go over unto the other side,' the disciples might have known that to the other side they would come if they had to foot it at the bottom of the sea." That is the faith we ought to have in Him, the faith that ventures everything on His will, and then rests in Him in perfect peace. Calm water is not always the sign of the highest state of grace. Far better to weather a storm in perfect confidence in Him than to enter a calm He creates, if the price of it is a rebuke from His lips for lack of faith. The better way would be to sing in faith even in the midst of the storm,

" With Christ in the vessel I smile at the storm."

From Edward A. Reed:

It was eventide. The setting sun perchance smiled a farewell, flooding the waters with golden light. The sky was cloudless. Gennesaret reposed in quiet loveliness. The disciples were not afraid as they embarked. Suddenly the storm swept down upon them. The angry waves smote the little ship. Skillful hands plied the oars in vain. They were in jeopardy. Then, in answer to their cry, the Christ arose. It needed but a word: "Peace, be still," and "there was a great calm."

And this is life. One hour all is bright and peaceful; the next, the billows break over us, the desire of our hearts dies, human help avails nought. Within the soul itself are all the elements of unrest. When conscience convinces of sin, and memory recalls our selfishness and ingratitude, our own unworthiness is revealed. We are in despair.

Blessed be God, we have a sure refuge! He Who calmed the troubled waters speaks peace to human hearts. His blood atones for every sin; His grace supplies every need. Begin, my soul, this day with a penitent, trustful prayer to Him, and through its toilsome or suffering hours shall come the cheering refrain, "Peace, be still."

Saturday, 26th. *Mark v. 1 to 20.* Reading these verses to-day, only to see the *man* of Gadara, what a wonderful picture of the power of the Master they present to us. One of the most appalling cases of demoniacal possession on record. Fierce, strong, untamable, this man approaches the Lord. Very few words pass, and the deed of transformation is done, and there at the feet of the Master he sits, clothed, peaceable, and quiet. There was more than suppression in the work of Jesus in that case, and in its presence who dare limit the power of His word and His work at this time. Whatever the passions that master and wound men, He is able, not merely to give men power over them, but by the fiat of His authority to drive the whole unholy brood out. How mad the folly that tries to fight the devil within, when the Master waits to turn him out. How natural that this man should desire to follow his Deliverer. Yet the Master did not permit him but sent him back to his friends to tell the news. Sometimes Jesus forbade men to speak of Him, but in this case, where He Himself was being driven out, He told this man to remain and witness to what had been done in his case.

From W. M. Taylor:

In working for Christ we should begin at home with those nearest and dearest to us. The Lord said to this man, "Go home to thy friends and tell them what God hath done for thee." And if we study the New Testament attentively, we shall find many beautiful instances in illustration of the wisdom of following this course. Thus Andrew's first work was done with his own brother, Simon. Philip brought his friend Nathaniel to Christ, and Barnabas was not content until he had preached the Gospel in his native Cyprus. Our sphere is where we are, and when we have filled that we shall get a larger one. The horizon will widen as we climb the hill; and beginning with our friends in the country of the Gerasenes, we may end as this man did, in filling ten cities with the story of the goodness of the grace of Christ. Then when we have used the little strength we have, and kept Christ's faith and not denied His name among those who are immediately beside us, the Lord will set before us "an open door" into a larger field and ampler opportunities, and no man shall be able to shut it.

Sunday, 27th. *Mark v. 1 to 20.* The same passage in order that we may now look at the *men* of Gadara. "They began to beseech him to depart from their borders" (verse 17). It is almost incredible! What can it mean? This man had been the pest of the whole country side. Were they not glad to have him thus changed? Assuredly they were, but—the price was too heavy: *their pigs were destroyed.* The Righteous One had swept away their unholy and forbidden traffic, and they cannot afford this, even though the legion-possessed man be healed. There is a great quantity of *succession* in the world. The moral successors of these men are with us still. So long as Jesus bestows blessing, all is well, providing that He does not interfere with vested interests. This He must do, and so when such men beseech Him to depart, He goes,—and then the men and places He leaves become the hunting grounds of hell. That whole district has long been inhabited by a fierce, untamable people called troglodites or tomb dwellers! What a commentary on the madness of men who send away the Deliverer and so hand themselves and their posterity to these evils He alone is able to overcome.

From Dean Vaughan:

These Gadarenes were a type of thousands now. To us also Christ has come.

We hear His word. We see those miracles of His grace by which the thoughtless, selfish, sinful, are changed into a new image by the transforming power of faith in Christ. But what further effect have these things had upon us? Have we drawn near to Him Whose works are thus mighty, Whose words are thus gracious? Have we sought to know more of Him than we could by the mere hearing of the ear? Being assured by His own promise, that He hears prayer, have we prayed, are we daily praying to Him? Do we bring to Him our daily wants and sins and weaknesses, our daily duties, snares, and temptations, and ask in each for the ever-present help of His Holy Spirit? Or do we neglect all these things, and live much as we should if Christ had never died for us, and try to keep as far from Him as possible, lest we should be obliged to part with those things which we love better? Then, it is with us just as if we every day uttered the prayer of these Gadarenes, and besought Christ to depart from us. And this is a prayer which is soon answered. In that heart which refuses to believe Christ does no mighty works, because of its unbelief. He who desires to forget Christ may easily do so. The Lord's Spirit will not alway strive with man. So long as by our carelessness or our sins we are praying Christ to depart from us, so long we may too reasonably fear that that prayer will be heard—that He Who has come out of His place with offers of mercy, He Who is calling to us from heaven, and bidding us hear and live, will go and return unto His place, till we acknowledge our offence and seek His face.

Monday, 28th. *Mark v. 21 to 24.* There is heart-break here. Only those who have missed the patter of tiny feet, and the music of childish chatter—far more hard for the foreigner to understand than any foreign tongue—can go all the way with Jairus. Waves of emotion, strong heart agony, choke and make this prayer incoherent to any but Christ. It was necessary to put in the words "I pray thee" to make sense for us. Jairus fell at His feet, "My little daughter is at the point of death." The agony is declared! "That thou come and lay thy hands on her, that she may be made whole, and live." That is the petition. Broken, choked with grief! *"And he went with him."* Of course He did! Exposition is superfluous.

From W. M. Taylor:

We have a sure resource in Jesus in every sort of trouble. How different were the cases of those who thronged around Him for relief on earth? No two of them were precisely like each other. Every one had his own cup of bitterness. The leper, with his scaly loathsomeness; the paralytic in his helplessness; the blind man groping his way with the tip of his staff; the deaf and dumb, looking in mute earnestness the prayer which he could not speak; the poor demoniac in his direful slavery to the invader of his soul; the sick one with the fever galloping in her veins; the timid one touching the hem of His garment for her secret malady; the widow weeping over the body of her only son lying dead on his bier; the father sorrowing over his little daughter lying at the point of death—all received help and healing from Him. No matter at what point in the circumference of human misery they stood, He was at the center of gracious supply. It was, moreover, easy for them to reach Him, and no one appealed to Him in vain. And the same is true still, though now He is unseen and on the throne behind the veil. Though now ascended up on high, He is still "that same Jesus" that He was on earth; and whatever be the cause of our distress, He can and will help all that call upon Him. Either He will remove the cause of our trial, or He will sustain us to bear it until it has done its work in us. Let us therefore betake ourselves to Him in every emergency, and He will give us relief.

Tuesday, 29th. *Mark v. 25 to 34.* The procession to Jairus' house halts! Two facts account for this delay on the Master's part. (1) The deep compassion of His heart. He cannot pass on without coming into very close dealing with this poor, broken, lonely, ostracised woman. (2) The consciousness of His own power. He need not hurry to the house of death. There is no realm beyond the sweep of His authority. How one loves to look at Him here. The depository of all the forces of God, and yet the ready Servant of a needy, broken soul, responding to the touch that thrilled with weakness, and pain, and faith, by the outrush of virtue, and "straightway," to use Mark's word, producing the revolution in her, disease flies, health sweeps along every nerve and tissue. *He is the same to-day.* Contact that heals must always issue in confession that glorifies. Then will come the added blessing, more precious than the first, when looking down into the face of the rejoicing soul He utters the word of adoption, "Daughter"! What mattered all the losses consequent upon the past suffering? The gain following His healing more than compensated.

From E. Mellor:

Was not the same struggle seen in the case of Luther, issuing, too, in the same result? That cell in Erfurth heard sounds and saw sights of conflict and sorrow enough to make our hearts bleed. What tears that monk shed, what prayers he offered, what lacerations he inflicted upon his flesh to chase away its lusts, what hunger he endured that he might starve his appetites to submission, until he nearly killed the body in seeking to kill its sins, and he was found once and again nearly lifeless upon the floor! But what of his sins? They were as vigorous as ever. Plied by many physicians they yielded not; scourge, hunger, thirst, nightly vigils, all failed; and he had spent nearly all that he had, and was "nothing the better, but rather the worse." Nearly all, I say, for he still had a little left. One more physician he had not tried, and that was the eternal city of Rome, which he must see; and there, amid its sanctities and miracles, he must find a perfect cure. He must climb on his bare knees the wondrous stairs of the *Santa Scala,* and there the burden will roll from his soul forever. But the burden presses heavier as he climbs; and in the moment of his blackest despair, a remembered text rings in his ears like music from heaven's gate, "The just shall live by faith," and he rushes from the scene rejoicing in Jesus Christ, and putting no confidence in the flesh. Thus it is that men must despair before they can hope.

Wednesday, 30th. *Mark v. 35 to 43.* How our hearts bleed for Jairus! "Thy daughter is dead." What a crushing blow! But its force was never felt—Jesus was as quick as affliction's stroke,—"Fear not, only believe." When Jesus comes into our sorrows, He ever communicates to us His estimate of them? "The child is not dead, but sleepeth." It is only faith can accept these estimates. Reason in such crises is rude and laughs. The place for such unbelief is outside. He cannot do His mightiest works while it is present. Now hear the music of His voice, "Talitha cumi." The child spirit will come from the farthest spheres wooed by such tones. He is not here now in bodily presence, and our darling went, and we were left desolate. Nay, not desolate, surely it was that she heard Him say, "Talitha cumi," and our little lamb rose, and went *to Him.* Hallelujah!

From F. B. Meyer:

"Thy daughter is dead: why troublest thou the Master further?" We go to God in comparatively small trials, and think He can help us. But there are times when we say: It is no use troubling further; we must just bear our trial as well as we can, God Himself cannot help us. Can He give back that twin-soul? Can He restore the love that has died out? Can He undo this unhappy marriage? Can He deliver from that life-long paralysis? Life is extinct; hope is dead; the light has dipped below the horizon. It is no use to trouble God or man. We have no alternative but to suffer till eternity explain the mysteries of time.

But Jesus knows the way out! He says in His sweet undertone, "Fear not! only believe." He has the keys of death. He would have never let things come to this awful pass by His delay unless He had known that, even if the worst came to the worst, all would end well. He has purposely delayed till this, that He might have the better opportunity of showing you what God can do. Fear not! the hand of the Almighty Saviour has yours within its grasp. He will not let you stumble as you go down this dark staircase by His side. Only believe; have faith in Him. All may seem very mysterious now, but you will come to see that it was the wisest and best after all. You shall yet clasp to your heart the lost one, arrayed in resurrection beauty.